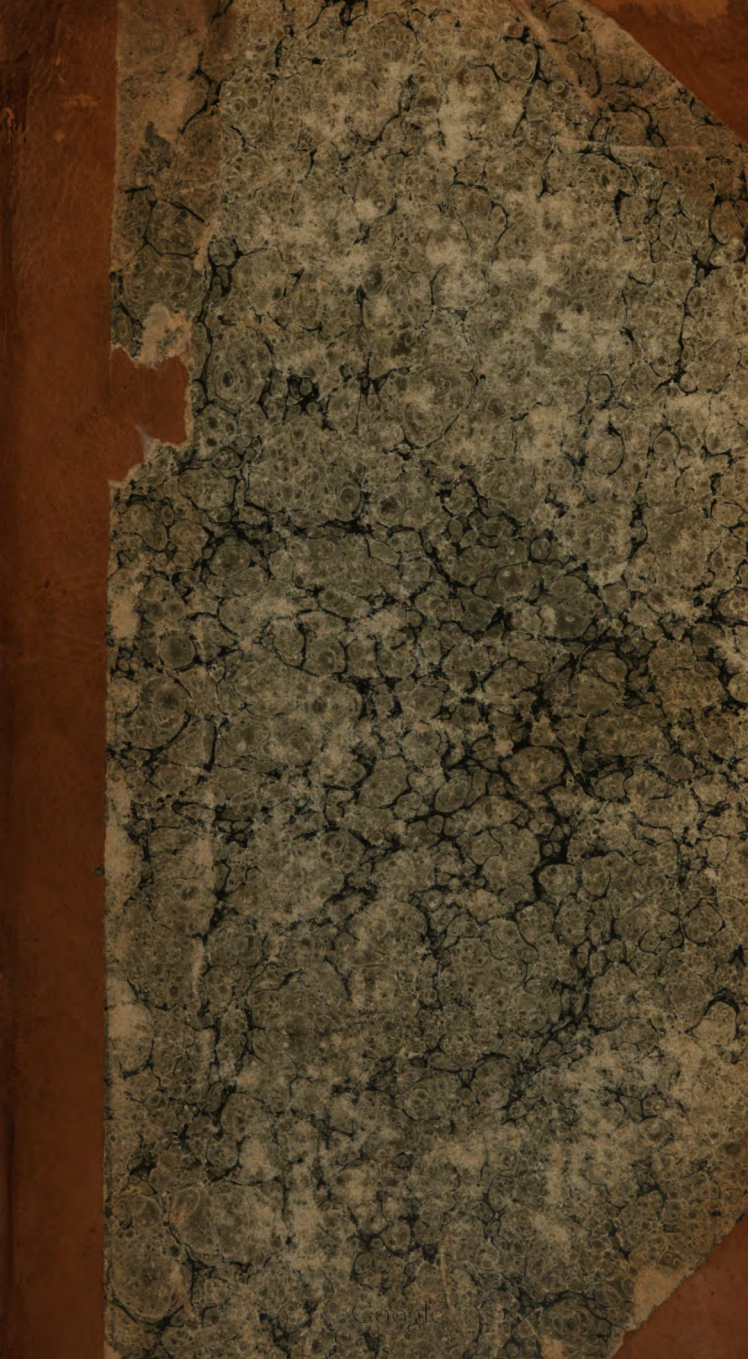

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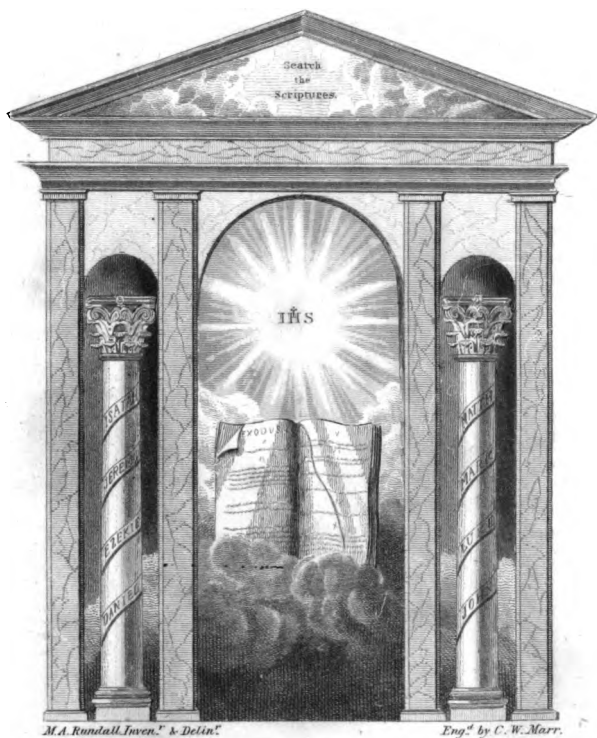


SEQUEL
TO THE
GRAMMAR OF SACRED HISTORY.

EXPLANATION OF THE FRONTISPIECE.

THE LAW resting upon, and partially obscured by dark clouds, that become clearer as they approach the light proceeding from the GOSPEL SYMBOLS, typically describes the obscurity of the Mosaic dispensation, which received its illustration from the light of the Gospel.

On the left is a column, inscribed with the names of the four great Prophets; another on the right, bears the names of the four Evangelists; the Sacred Historians, who related the events, and recorded the fulfilment of the prophecies, delivered by the former so many hundred years before.



THE LAW ILLUSTRATED BY THE GOSPEL .

SEQUEL
TO THE
GRAMMAR OF SACRED HISTORY;
BEING A
PARAPHRASE
ON
THE EPISTLES AND GOSPELS
FOR
EVERY SUNDAY THROUGHOUT THE YEAR;
WITH
Explanatory Notes.
TO WHICH IS PREFIXED
A SIMPLE ILLUSTRATION
OF THE
LITURGY;
AND A
PARAPHRASE ON THE CHURCH CATECHISM.



By MARY ANN RUNDALL,

Author of the Grammar of Sacred History, and of Symbolical Illustrations of the History of England.

“Add to your faith virtue—to virtue knowledge.”

2 PETER, i. 3.

LONDON:
PRINTED FOR G. AND W. B. WHITTAKER,
AVE-MARIA LANE.

1824.

65.

LONDON:
PRINTED BY FOX AND BAYLIS, GREAT QUEEN STREET.

MRS. RUNDALL

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TO THE
RIGHT REVEREND
WILLIAM, LORD BISHOP OF LONDON,
THIS LITTLE VOLUME

IS,
WITH THE UTMOST DEFERENCE,
VERY RESPECTFULLY DEDICATED;

BY HIS LORDSHIP'S

MOST OBEDIENT HUMBLE SERVANT,

MARY ANN RUNDALL.

P R E F A C E.

THE approbation bestowed upon the *Grammar of Sacred History*, induces me to hope that the little volume now offered as a Sequel to it will not be less acceptable, particularly to those young persons who are beginning to take pleasure in the acquisition of religious knowledge.

The present work claims no merit on the score of novelty ; it offers nothing new, but much that is important ; it is compiled with a view of concentrating some useful and interesting information, which, in larger works, is found intermixed with a great deal that is unnecessary to ordinary readers.

Verbal criticisms, learned disquisitions, and elaborate discussions, are not calculated to interest the young. I have endeavoured to awaken their curiosity, to rouse their attention, and to stimulate them to study the sa-

cred writings with pleasure, not read them as a task.

The simple illustration of the Church Service, by displaying the beautiful arrangement of its several parts, and shewing how admirably it is contrived for public use, may perhaps excite in many an interest that has hitherto been unfelt.

The Paraphrase on the Epistles and Gospels is chiefly taken from the Rev. Wm. Gilpin's "Exposition of the New Testament." If the Epistle or Gospel for the day is a continuation of a discourse, or of a subject previously begun, I have added a short preface, to make the sense complete.

The Paraphrase on the Catechism may serve as an Introduction to those more copious works, which will probably be read as the young student advances in life: whilst to those whose time and occupations do not admit of extensive reading, it may prove a substitute.

The notes, with few exceptions, are selected from the best authorities; they are chiefly explanatory of usages unknown to us, but which still exist in eastern countries, where

the natives maintain their ancient manners and customs with scrupulous exactness: these are so frequently alluded to in the Scriptures, that an acquaintance with them is calculated to give additional interest to various passages, and to remove obscurities, which appear such only from our ignorance.

I humbly hope, therefore, that my feeble endeavours to assist the pursuit of Biblical knowledge, will be judged with candour by the already well informed; and that the *young*, for whom it is primarily intended, will receive from it all the improvement it is my anxious wish to convey.

MARY ANN RUNDALL.

Wanstead, Dec. 1823.

INTRODUCTION

TO THE

LITURGY;

TAKEN FROM BISHOP ATTERBURY'S SERMONS.

THE object of our religious addresses is God. That God, who is a spirit, and who therefore will be worshipped in spirit, with all the faculties and power of our mind, and with the utmost intention and vigour of thought.

Prayer is an ascent of the mind towards God ; a holy engine, by which we lift up our spirits to the great Father of spirits, maintain a sweet intercourse with him, and breathe out, from the bottom of our hearts, our common desires and acknowledgments. By His good providence, we are members of a church, where the public offices of religion are so modelled and contrived, as to be adapted, in every part of them, to raise the attention, and kindle a holy flame in the hearts of all sincere worshippers. If we neglect to improve them, we are more inexcusable than the members of any other church or communion in the Christian world. For the Liturgy is so well adapted to fix our thoughts, and is drawn up in such plain language, that Christians of the meanest capacities can join in it. There is nothing fantastical in the expressions ; no vain use of such

hard phrases of scripture, as tend rather to amuse and puzzle than to instruct common hearers ; there is in it nothing that savours of singularity, hypocrisy, or enthusiasm. All is plain, simple, natural ; and yet at the same time solemn, majestic, moving ; significant and full, sound and wholesome : equally calculated to inform the understandings and inflame the affections of the wisest and weakest Christians.

That our service is not one continued act of devotion, but consists of several distinct and entire forms of petition and praise, is a great advantage : for the little breaks and pauses that intervene, relieve the mind from too continued and too strict an attention.

The Collects, though short, are admirably framed to raise and enliven our devotion ; generally beginning with the awful mention of some of God's attributes, and always ending by referring to the blood and intercession of Jesus Christ. What considerations in religion are there more operative, more awakening than these, which return so often upon our minds, during the whole course of our excellent service ? The affecting variety with which it abounds, contributes also to render us watchful and devout. Here we confess our sins, and intercede with God for the pardon of them ; here we deprecate the divine judgments that may be inflicted, and pray for all the blessings (spiritual and temporal) that can be bestowed, on ourselves and others : and here we put up our praises and thanksgivings to Almighty God, for all the instances of his mercy and goodness towards us. We hear the Holy Scriptures read ; we profess our belief of the great articles of faith ; and these different parts of divine worship are so happily intermixed, and succeed each other in such beautiful order, that the mind of the worshipper has always a new and pleasing employment. Every part and circumstance is so ordered, as to inspire us with a holy reverence and awe, and so far to keep the outward senses

awake as that their vigilance may be of use to give wings to our devotion, and vigour to our minds.

Since, therefore, we have so many signal helps and advantages towards worshipping God in his sanctuary, with a heavenly frame and temper of soul, let us repair often to the house of God, with reverential fear and love, and with upraised hands and hearts, approach him “ *in the beauty of holiness.*”

THE
CHURCH LITURGY,
EXPLAINED AND ILLUSTRATED.

PRAYER requires so much attention and serenity of mind, that it can never be well performed without some preceding preparation : for which reason the reverend compilers of our Liturgy have selected various sentences proper to call our attention to the solemn duties we are about to perform, and which are prefixed to the morning and evening services.

These sentences, being gathered from the Scriptures, carry with them an authority we dare not disobey. It is judged unnecessary that all these sentences should be read ; the minister is left to select one or more, as he judges best.

Having, from the authority of the Scriptures, declared the readiness of God to hear the supplications of his people, the minister proceeds to the

Exhortation ;

In which he informs the people, that the Scriptures having in various places commanded us to *acknowledge and confess our numberless sins and wickednesses ; and not to dissemble or hope to conceal them from the knowledge of Almighty God our heavenly Father, but to confess them with an humble, lowly, penitent, and obedient heart, in order that we*

may obtain forgiveness of our sins from his infinite goodness and mercy: he then proceeds to tell us, that although we ought at all times humbly to acknowledge our sins before God, yet that we ought to do so in a more especial manner, when we meet together, in the sanctuary or church, to render thanks for the great benefits that we have already received, to celebrate his praise, to hear his most holy word, and to ask for those things that are requisite, both for the soul and body. He then affectionately solicits his hearers to accompany him, with pure hearts and minds, to the throne of the heavenly grace, and to repeat after him the

Confession.

Here begins our social service; the priest, as the appointed minister or ambassador from God, instructs the people how to address Him in the following words: *Almighty and most merciful God, we have erred and strayed from thy ways like lost sheep, &c. &c.*; the whole congregation repeating it after him in an audible and impressive manner. Nothing can be better adapted to the purpose than this form of confession, which, though general, is so particular as to contain all that can be expressed.

It begins with an acknowledgment of our original corruption, in the wicked devices and desires of our hearts; and then descends to actual guilt, dividing it into sins of omission and commission, so that every one who makes the confession with his lips, may mentally express his particular sins to God who searches the heart.

After this act of humiliation and contrition, the clergyman stands up, and, with the authority delegated to him, as the appointed minister of God to his people, declares, in the name of the most High, that *He desireth not the death of a sinner, but, on the contrary, that he hath given power and commandment to his ministers, to declare and pronounce*

to his people, being penitent, the absolution and remission of their sins. Having thus made known the gracious declaration of God, he entreats his congregation to unite with him fervently to beseech the Almighty *to grant us true repentance, and the influence of his holy spirit*, not only that what we are now doing may be acceptable in His sight, but that the remainder of our lives *may be pure and holy*, so that finally *we may come to his eternal joy*, through Jesus Christ our Lord. *Amen.*

The priest is required to pronounce the absolution standing, because his declaring the will of God is an act of authority : but the people are to continue kneeling, in token of that humility and reverence with which they ought to receive the assurance of a pardon from God.*

At the conclusion of the absolution the people are enjoined to say *Amen* : in this place, and at the end of creeds and exhortations, it is addressed to the priest, and means that we entirely assent or agree to what has been said : at the end of prayers and collects, the word *amen* is addressed to God, and it then signifies, “ Be it unto us, O Lord, according to our petition.” In our common prayer-books, the word *amen* is sometimes printed in italics. It is thus printed at the end of all prayers, which are to be pronounced by the clergyman alone, and the *amen*, or assent of the people, should be given collectively and audibly at the end. Having made our humble confession to Almighty God, and received the blessed assurance that he will pardon the penitent sinner, we join with the minister in the Lord’s prayer ; after which he addresses an ejacula-

* It is a great mistake to repeat the exhortation, the absolution, and the commandments, after the minister, which many persons are apt to do ; but if they would attend to the meaning of the words, they would quickly see the impropriety of exhorting, absolving, and commanding themselves.

tion to God, beseeching him to instruct us how to pray, saying,

Oh Lord, open thou our lips.

To which the people add —

And our mouth shall shew forth thy praise.

Again he entreats for assistance in these words :

Oh Lord, make speed to save us.

The people reiterate the supplication, saying—

Oh Lord, make haste to help us.

All then rising from their knees to denote the elevation of their hearts, the priest begins the following hymn: *Glory be to the Father, and to the Son, and to the Holy Ghost*; which is concluded by the people saying, *As it was in the beginning, is now, and ever shall be, world without end. Amen.* The priest then addressing the people, says, *Praise ye the Lord.* To this they answer, *The Lord's name be praised.**

The 95th psalm is then either to be sung or said, in alternate verses by the priest and people. It begins with an act of praise. *O come let us sing unto the Lord; let us heartily rejoice in the strength of our salvation. Let us come before his presence with*

* It is much to be regretted that the ancient custom of giving the responses aloud, is fallen so much into disuse; for surely no sound can be more solemn and impressive than that of a multitude of persons uniting, as if with one voice, in praising the Omnipotent Creator. They who have heard the national anthem of "God save the King," sung by a multitude of persons at once, must be sensible what a fine glow of feeling and elevation of mind it produces. Why then not adopt similar means to excite devotional feeling? The members of our national church are not only permitted, but exhorted, nay enjoined to take an active and most interesting part in the sacred service. Should such a privilege be slighted? No: good sense, good taste, and gratitude, all conspire to point out the propriety, as well as the duty of proclaiming aloud the goodness of God, and the deep sense we entertain of the privileges and blessings we enjoy.

thanksgiving; and shew ourselves glad in him with Psalms.

2dly, we see the reason *why* we should praise him. *For the Lord is a great God (Jehovah); and a great king above all Gods. In his hand are all the corners of the earth: and the strength of the hills is his also. The sea is his and he made it: and his hands prepared the dry land.*

3dly, we are called upon to praise God as our maker. *O come let us worship, and fall down, and kneel before the Lord our Maker. For he is the Lord our God, and we are the people of his hands, and the sheep of his pasture.*

Lastly, we are cautioned to avoid hardening our hearts, as the Israelites did in the wilderness. *To-day, if ye will hear his voice, harden not your hearts, as in the day of temptation, in the wilderness, when your fathers tempted me, proved me, and saw my works, &c. lest we should be excluded from the heavenly Canaan. It then concludes with a hymn of praise to the Trinity. Glory be to the Father, &c. Next follow*

The Psalms for the Day.

They are to be repeated standing, because some of them are addressed to God, and others are not. Therefore, as it would be very improper to kneel at those parts which are not directed to him, so would it be very irreverent to sit while we repeat those that are. For this reason *standing* is prescribed as a posture that most suitably demonstrates respect and veneration. Next follow

The Lessons,

Which are two chapters of the Bible, the first taken from the *Old Testament*, the second from the *New*; to shew the harmony between the *Law* and the *Gospel*. The *Law* is the *Gospel* foreshewn; the *Gospel* is the *Law* fulfilled. After the first lesson,

The Te Deum, or Hymn of Praise,

Is either sung, or read. This sublime and beautiful composition is generally thought to have been composed by St. Ambrose, and has been used in the church service above fourteen hundred years. For the Evening Service, after the first lesson, the Magnificat is generally sung or read. This is the first hymn recorded in the New Testament, and from its ancient use among the primitive Christians, has been continued in the offices of the Reformed Church.

After the second lesson in the morning, the hundredth Psalm is generally used : and in this all lands and nations are invited and called upon *to serve the Lord with gladness, and to come before his presence with a song* ; to praise him for his exceeding grace, mercy and truth, which are so eminently set forth in the Gospels.

After the second lesson in the evening,

The Song of Simeon.

Lord, now lettest thou thy servant depart in peace, &c. It is taken from Luke ii. 29, and was composed by Simeon at the presentation of Christ in the temple. Then follows

The Creed.

Having heard the word of God in the lessons, we now profess our belief of it. The prayers that follow are grounded upon this belief, because we cannot *call on him in whom we have not believed*. Both the minister and people are appointed to repeat the Creed, because it is the profession of every person present, and ought for that reason to be made by every one in his own person. When we come to the second article in this Creed, in which the name of Jesus is mentioned, the whole congregation make obeisance, which the church (in regard to that passage of St. Paul, *That at the name of Jesus every knee should bow*) expressly enjoins in her 18th

canon : ordering, *that when in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, testifying by these outward ceremonies and gestures their inward humility, christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind, for this life, and the life to come, are fully and wholly comprized.*

The remainder of the service consists of supplication and prayer. *We ask for those things which are necessary as well for the body as the soul.* But as we are not able to do this without the help of God, the minister first pronounces this benediction :

The Lord be with YOU.

To which the congregation reply,

And with THY spirit.

He then calls upon them to unite with him in prayer.

Let us pray.

Then entreating the *Lord to have mercy upon us,* all with a loud voice repeat the *Lord's prayer.* After which the following versicles by the priest and people alternately.

" Priest. O Lord, shew thy mercy upon us.

People. And grant us thy salvation.

Priest. O Lord, save the King.

People. And mercifully hear us when we call upon thee.

Priest. Endue thy ministers with righteousness.

People. And make thy chosen people joyful.

Priest. O Lord, save thy people.

People. And bless thine heritage.

Priest. Give peace in our time, O Lord.

People. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

People. And take not thy holy spirit from us."

Then follows the collect for the day; and after that, the collect for peace, both in the morning and evening service. In that for the morning we pray for outward peace, and desire to be preserved from the injuries and wicked designs of men. In that for the evening we ask for inward tranquillity, requesting *that peace which the world cannot give.*

The third collect in the morning, entreats for the grace of God, to preserve us from the various dangers and temptations to which we may be exposed during the day. That for the evening implores for *aid against all perils* and dangers that may occur during the night, when, being in a state of insensibility to surrounding objects, we more than ever stand in need of divine protection. In this prayer we commend ourselves into the hand of that God who *neither slumbers nor sleeps*; with whom *darkness and light are both alike.*

Immediately after the third collect in the morning service, follows

The Litany.

The word Litany signifies, a general supplication. It is a form of prayer of high antiquity, and was formerly (as well as the Communion) a distinct service: but in the last review of the Liturgy, in 1661, it was ordered to form a part of the Morning Service. The Litany is divided into four parts, namely: the Invocation, the Deprecation, the Intercession, and the Supplication.

The Invocation.

We begin by imploring God the Father, as supreme; we then address ourselves to God the Son, as our Redeemer; next to God the Holy Ghost, as the Sanctifier; and lastly to the Trinity in Unity, *to have mercy upon us, miserable sinners.* The reason why the people repeat the whole of these verses after the minister is, that all may first implore to be heard in their own words, and afterwards leave it to

the priest to set forth their wants to Almighty God, provided that they declare their assent to every petition as he delivers it.

The Deprecation.

By Deprecation we pray that those evils (to which our sins have made us liable) may be averted, and as our requests ought to be progressive, before we ask for perfect deliverance, we beg the mercy of forbearance. *Remember not, Lord, our offences, &c.* We confess we have sinned, that we are on that account obnoxious to punishment, and therefore intreat God not to punish our sins as they deserve, Christ having purchased our pardon by *his most precious blood*; but if we cannot be wholly spared, we beg he will not *be angry with us for ever*, fervently repeating, *Spare us, good Lord.* We next pray to be preserved from sin in general, and particularly from *blindness of heart, pride, vain-glory, hypocrisy, envy, hatred, malice, and uncharitableness*; we then pray to be preserved from *deadly* or presumptuous sins, that we may avoid the threatened punishments of *lightning and tempest, plague, pestilence, and famine, &c.*

Having thus deprecated those evils which might endanger our lives, we proceed to pray for the safety of the state against *sedition, privy conspiracy, and rebellion*, and also that the church may be preserved from all *false doctrine, heresy, and schism*; we then conclude with deprecating the last and worst of God's judgments, *hardness of heart, and contempt of his word and commandment*: and say *Good Lord, deliver us.* In the next two petitions we implore the Redeemer, by the mystery of his holy incarnation, nativity, circumcision, &c. to deliver us from all those evils we have been praying against: and that the divine assistance may be afforded us, in all times of *tribulation*, when we are usually tempted to murmuring, impatience, sadness and despair; also, that

in prosperity we may be delivered from pride, folly and presumption; that God will be with us in the hour of death, and finally deliver us in the day of judgment.

The Intercession.

We begin with acknowledging that we are sinners, yet, being penitents, (in humble confidence of God's mercy, and in obedience to his commands,) we beseech him to hear our intercession for the preservation of the *Holy Church universal*; that *the king and royal family* may be supplied with all *spiritual blessings*, and preserved from all *plots and dangers*. Next that the *clergy* may be illumined with *true knowledge and understanding of the word of God*, and manifest the same in their manner of living and preaching; that the *nobility* may be endued with *wisdom and integrity*; *magistrates* with *justice and truth*; that the people may be *safe and happy*; and that all nations may have unity at home, and amity one with another.

Having thus prayed for temporal blessings, both for ourselves and others, we now proceed to pray for spiritual blessings. We begin with intreating that our *love and fear of God* may be evinced by our *diligently living according to his commandments*, and that by meekly listening to his holy word we may *increase in grace*. We pray also, that *all who have erred and are deceived*, may be brought into the *way of truth*. We next entreat God to succour all that are in *danger, necessity, and tribulation*; to preserve *all that travel by land or by water*; to protect the *fatherless and widow, and such as are desolate and oppressed*, by the cruel designs of wicked men; to bless *all men generally*; and then (to shew that we have no reserve in our charity) we pray particularly for our *enemies, persecutors, and slanderers*, that they may share in the blessings for which we have been praying, and that God would *forgive them their sins, and turn their hearts*; lastly, we pray for *true repentance, pardon of*

our transgressions, and that *we may amend our lives according to his most holy word.*

Both the priest and people now call on the Son of God for assistance.

Son of God, we beseech thee to hear us.

*O Lamb of God, that taketh away the sins of the world,**

Grant us thy peace.

O Lamb of God, &c. &c.

Have mercy upon us.

O Christ hear us, &c. &c.

The Supplication.

The supplication begins with the *Lord's Prayer*; after which we beg that God will not *deal with us after* (that is, according to) *our sins, neither reward us after* (that is, in proportion to) *our iniquities.* We are then called upon to attend to the minister, whilst he repeats the prayer for assistance in *all our troubles and adversities, and for preservation from persecution.*

The people second the petition in these words:

O Lord, arise, help us, and deliver us, for thy name's sake.

The priest then exclaims, *O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them:* the people ejaculate, *O Lord, arise, help us, and deliver us, for thine honour.*

They then join in the hymn to the Trinity. *Glory be to the Father, &c.* After which the priest and people continue in alternate supplications to entreat for *defence from their enemies; for pity upon their sorrows and afflictions; for mercy with respect to their sins; that their prayers may be favourably received; that Christ will graciously hear their petitions both*

* For an explanation of this passage see the note to the epistle for the fifth Sunday in Lent.

now and for ever ; and that he will be pleased to shew his mercy upon them, as they put their trust in him. The priest then repeats that beautiful prayer to the Father ; We humbly beseech thee, O Father, &c. After which, in his own name, and in that of the people, he offers to Almighty God A General Thanksgiving, for all the mercies we have hitherto received ; particularly for his inestimable love in the redemption of the world by our Lord Jesus Christ ; for the means of grace and for the hope of glory, beseeching him to make us unfeignedly thankful, and that we may show forth his praise, not with our lips only, but in our lives.

Then follows the prayer of St. Chrysostom, in which we request that God would graciously fulfil those desires and petitions which shall be most expedient for us ; having graciously promised, that when two or three are gathered together in his name He would grant their petitions.

The priest then pronounces the apostolic benediction, which concludes the Litany.

In the Evening service, the prayers for *all conditions of men*, that for the king, the royal family, clergy, and people, correspond in substance with the Litany. The thanksgiving, &c. are the same as in the Morning service.

If the congregation have, with due fervour, joined in the preceding parts of the service, their minds will now be strengthened, and their spirits refreshed, by singing the psalm* or anthem which is usually performed between the Litany and the

* Music has, from the remotest antiquity, formed a part of religious worship. It appears to have been interwoven through the whole of the Jewish ceremonies; and, in the time of the apostles, to have been used in the Christian church.

Sacred music has a powerful influence. Most of our common psalm tunes, if played and sung in a simple and unaffected style, never fail to awaken the most grateful emotions, and to excite in us a glow of devotional feeling.

Communion Service.

This, as a part of the regular Morning service, begins with a preparatory prayer, *that the thoughts of our hearts may be cleansed by the inspiration of God's Holy Spirit*; the Lord's Prayer is then repeated, after which, the minister distinctly reads the commandments, as they were dictated to Moses by God himself; the people, kneeling in token of humiliation, should listen with profound attention, and devoutly unite in the responsive supplication: *Lord have mercy upon us, and incline our hearts to keep this law.* The priest then prays that God will please to direct and guide the heart of his servant, our sovereign, to seek above all things his honour and glory; and that we, and all the subjects of the king, knowing by whose authority he is appointed to rule over us, may faithfully serve, honour, and obey him, in conformity to the commands of God. After that

The Sermon

Is delivered from the pulpit. A sermon is a discourse explanatory of some portion of Scripture, in which what is difficult is illustrated for the confirmation of our faith; and practical instruction is deduced for the regulation of our conduct.

Having concluded his discourse, the minister dismisses the people with this expressive benediction, *that the peace of God, which passeth all understanding, may keep our hearts and minds in the knowledge and love of God, and of his Son Jesus Christ; and that the blessing of God Almighty, the Father, the Son, and the Holy Ghost, may be with us, now and for ever. Amen.**

* See the Rev. Charles Wheatley's Rational Illustrations of the Common Prayer.

THE
CHURCH CATECHISM:

AN INSTRUCTION TO BE LEARNED BY EVERY PERSON
BEFORE CONFIRMATION.

WHAT is your name ?

N, or M.

Who gave you this name ?

My godfathers and godmothers, in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven.

What did your godfathers and godmothers then for you ?

They did promise and vow three things in my name : first, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the Christian faith ; and thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

A

PARAPHRASE

ON THE

CHURCH CATECHISM.

WHAT is your name ?

N, or M.

By whom was this name given you ?

By godfathers and godmothers ;* who, at the time when I was baptized or christened, gave me this name,† not merely as a distinctive appellation by which I was to be known in my family, but as a proof that I had been adopted and received into the Christian covenant, and into Christ's church.

What promise did your godfathers and godmothers at that time make in your name ?

They then solemnly promised in my name, that I should, in the first place, reject all manner of sin and wickedness ; that I should not to be led away from the performance of my duties by the splendour of wealth and honours ; that I should not be seduced by the vanities and frivolities of the world, nor

* Sponsors, or godfathers and godmothers, are spiritual guardians, appointed by the church ; and whose duty it is, to see that the child for whom they engaged is religiously brought up, in case the natural parents should be incapable of performing that duty themselves.

† Receiving an additional name is no part of the sacrament of baptism. It rests merely on ancient usage : it may even be changed before confirmation.—See *Watson's Clergyman's Law*, c. 44-377.

Dost thou not think that thou art bound to believe, and to do all they have promised for thee ?

Yes, verily ; and by God's help so I will ; and I heartily thank our Heavenly Father, that he hath called me to this state of salvation, through Jesus Christ, our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Reharse the articles of the belief.

I believe in God, the Father Almighty, maker of heaven and earth : and in Jesus Christ his only son our Lord ; who was conceived by the Holy Ghost, born of the Virgin Mary ; suffered under Pontius Pilate, was crucified, dead, and buried : He descended into hell, the third day he rose again from the dead, He ascended into heaven, and sitteth at the right hand of God, the Father Almighty ; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; the holy catholic church ; the communion of saints ; the forgiveness of sins ; the resurrection of the body ; and the life everlasting. *Amen.*

What dost thou chiefly learn in these articles of thy belief ?

First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me and all mankind.

Thirdly, In God the Holy Ghost, who sanctifieth me, and all the elect people of God.

yield to the solicitations of unlawful desires. In the second place, they promised that I should believe the articles of the Christian faith ; and, thirdly, that in all my actions I should constantly endeavour to perform the will of God ; and that I should not violate his commandments, but continue in the practice of every duty, to the end of my life.

Do you not think that you are in duty bound to believe, and to do all that they have promised ?

Certainly : and I do most gratefully and fervently return thanks to our heavenly Father, for calling me to a *hope* of salvation, through Jesus Christ the Saviour ; and I pray unto him, to bestow upon me the grace of his Holy Spirit, that I may continue in this hope to the end of my life.

Repeat the articles of the Christian faith.

* I believe in God, the all-powerful Father of the universe, creator of heaven and earth, and in his only Son, our Lord Jesus Christ, who was conceived by the Holy Spirit, and born of the Virgin Mary. I believe that in the time of Pontius Pilate (the Roman governor of Judea), Jesus Christ was crucified, that he died and was buried, that he descended into hell,† that on the third day he rose again from the dead ; that he ascended into heaven,

* The belief, or apostle's creed, is so called, because it is a compendium of the doctrines they taught : it was composed, for the most part, in times not very remote from the apostolic age.—See *Warner's Notes on the Common Prayer*.

† We are not to understand by this expression, that the soul of our Saviour passed, after death, into the regions appointed for the punishment of the wicked: the original word *hades* strictly signifies the invisible state or region. All that was intended to be taught by the expression in the creed "*he descended into hell*," is that when our Saviour died, as his body was laid in the grave, so his spirit went into the state and place where the souls of men continue from the time of their death, until the resurrection.—See *Archbishop Secker's 9th Lecture on the Catechism*, and also the *Note on the First Sunday after Trinity*.

You said that your godfathers and godmothers did promise for you that you should keep God's commandments, tell me how many there be?

Ten.

Which be they?

The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

1. Thou shalt have none other Gods but me.

2. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

and now sitteth on the right hand* of God, the Father Almighty, whence he shall come to judge the living and the dead.

I believe in the Holy Spirit. I believe that all true and sincere Christians, of whatever communion, or particular opinion, will be objects of God's mercy. I believe it to be my duty to live in charity and peace with all men, especially with the followers of Christ. I believe that by deep repentance, and the atonement of the Redeemer, my sins will be forgiven; that after death the body will rise again, and be capable of receiving that everlasting life which our Saviour Christ died to obtain for us.

What commandments are those which you say your Godfathers and Godmothers promised that you should keep, and how many are there?

There are ten commandments, and they are the same that were delivered by God to Moses on Mount Sinai, as recorded in the 20th chapter of Exodus, when he said, "I am the Lord thy God, who brought thee out of the bondage in which you were, under the Egyptian kings."

1. Thou shalt neither acknowledge, nor worship any thing as God, but me.

2. Thou shalt not make any image as the likeness or representation of any thing in heaven, or in the earth, or in the water under the earth, to bow down before it, or adore it. For I the Lord am thy God, and will punish the sins of "fathers, and of children, and of all who hate me, and I will pour down my blessings upon thousands who love me, and keep my commandments."†—*Bellamy's Translation of the Bible.*

* The expression the *right hand of God* is a scriptural expression; and merely used in conformity to our limited ideas, and is not intended to imply any distinction of part, but merely the idea of pre-eminence.—*Gilpin.*

† "Visiting the sins of the fathers upon the children unto

3. Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless, that taketh his name in vain.

4. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do : but the seventh day is the Sabbath of the Lord thy God : In it thou shalt do no manner of work, thou and thy son, and thy daughter, thy man servant, and thy maid servant, thy cattle, and the stranger that is within thy gates. For in six days

3. Thou shalt not lightly or irreverently use the name of the Lord thy God, nor swear by it to that which is false, for the Lord will not deem him guiltless who profanes his sacred name.

4. Forget not to sanctify the sabbath day. Six days are allowed thee for the necessary occupations of life; but the seventh day is the sabbath of the Lord thy God; on that day neither thou, nor thy son, nor thy daughter, thy maid servant, nor thy man servant, nor the stranger who dwells with thee, shall pursue their usual callings, because that in six

the third and fourth generation of them that hate me." This law is not to be understood as an arbitrary decree, passed on innocent children, for the transgressions of their guilty parents, but rather as expressing a natural or usual consequence in the ordinary course of God's providence. Who has not witnessed the effects of vice and impiety, descending from the father to the son? When those set a bad example, who are bound to set a good one, we often see poverty instead of competence, idleness instead of industry, wretched servitude instead of honourable independence, profligacy and ignorance instead of virtue and wisdom.

These are usual consequences: but the rule is neither absolute nor irreversible, though the Jews, and some modern commentators seem to understand it so.—*See Dr. Hey's Lectures.*

The word 'visiting,' implies signal punishment. That this punishment was only to supply the want of a *future state* in the Mosaic dispensation is evident from hence. Towards the conclusion of this extraordinary economy, when God by the latter prophets reveals his purpose of giving them a *new dispensation*, in which a future state of reward and punishment was to be brought to light, it is then declared in the most express manner, that He will abrogate the law of punishing children for their parents' sins. *Bp. Warburton.*

We are not to understand by this threatening, that God will ever, on account of the sins of parents, punish children; in the strict sense of the word, punish when they deserve it not. But in the course of things, established by his providence, it comes to pass that the sins of one person or one generation, lead those who come after into the same, or perhaps greater sins, and so bring upon them double suffering, partly the fruits of their predecessors' faults, partly of their own. *Abp. Secker.*

the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

5. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

6. Thou shalt do no murder.

• 7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbour.

10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

What dost thou chiefly learn by these commandments?

I learn two things: my duty towards God, and my duty towards my neighbour.

What is thy duty towards God?

My duty towards God is, to believe in him, to fear him, and to love him, with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy name and his word, and to serve him truly all the days of my life.

What is thy duty towards thy neighbour?

days, Jehovah made the heaven, and the earth, and the sea, with all that they contain; but he ceased on the seventh day, blessed it, and commanded it to be kept holy.

5. Reverence and obey thy father and thy mother; that thou mayest receive the blessing of the Lord thy God.

6. Thou shalt not by any act of violence, deprive thy neighbour of life; neither shalt thou shorten the days of thy parents or benefactors by undutifulness and ingratitude.

7. Thou shalt not violate the sanctity of the marriage vow.

8. Thou shalt not steal, or in any way defraud thy neighbour; neither shalt thou be guilty of extortion, oppression, corruption, or the perversion of justice.

9. Thou shalt testify nothing against thy neighbour that is not strictly true.

10. Thou shalt not be anxious to possess thy neighbour's property in any shape; lest thou be induced to commit a crime, to satisfy thy sinful and inordinate wishes.

What duties are particularly taught thee by these commandments?

My duty to God and my duty to my neighbour.

What is thy duty to God?

My duty to God is, to believe in his existence and power; to love him for his goodness, with all the energies of my heart and mind; to worship him, and to adore him, to give him thanks for his mercies; to place my whole trust and confidence in his wisdom, to implore his protection and guidance in every action; to honour his sacred name and his holy word; and truly and faithfully to serve him all the days of my life.

What duties do the commandments enjoin thee with respect to thy neighbour?

My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me; to love, honour, and succour my father and mother; to honour and obey the king, and all that are put in authority under him. To submit myself to all my governors, teachers, spiritual pastors, and masters. To order myself lowly and reverently to all my betters. To hurt nobody by word or deed. To be true and just in all my dealings. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering. To keep my body in temperance, soberness, and chastity; not to covet or desire other men's goods: but to learn and labour truly to get my own living, and to do my duty in that state of life unto which it shall please God to call me.

My good child, know this, that thou art not able of thyself to do these things, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst repeat the Lord's prayer.

Our Father, which art in heaven, hallowed be thy name; thy kingdom come; thy will be done in earth as it is in heaven; give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation; but deliver us from evil. *Amen.*

They teach me to love my neighbour as myself, and on every occasion to act by him as I should wish him in similar circumstances to act by me. I am taught to love (and if necessary) to support my father and mother ; to honour and obey the king, and all persons appointed by him for the administration of government and justice ; to be submissive and docile to all my instructors, civil and religious ; to behave to my superiors with humility and deference ; to injure no one either by word or action ; to be true and just in all my dealings with others ; to retain no malice nor hatred in my heart against any individual ; to keep my hands from pilfering and stealing, and my tongue from evil speaking, lying and slandering ; to be temperate, sober and chaste ; to indulge no anxious thought of possessing the property of another, but contentedly labour for my own support, and conscientiously fulfil my duty in that station of life, in which Divine Providence shall see fit to place me.

The Lord's Prayer.

O Almighty God our heavenly Father, who dwellest in the highest heaven, may thy sacred name ever be revered by men, the creatures of thy bounty ! may righteousness flourish, and thy will be obeyed, on earth as it is in heaven ; vouchsafe unto us this day the food convenient for us ; and nourish our souls with thy heavenly grace unto eternal life. " Let it please thee, O Lord, to remit all our transgressions, and enable us, from a proper sense of thy pardoning love, freely to forgive all those who may have injured or offended us." Suffer us not to fall into temptation too mighty for us to withstand, but deliver us, O Lord God, from all dangers, both spiritual and temporal. For thou alone art supreme in dominion ; almighty in power ; and all glorious in self-existence, now and for ever. Amen.

What desirest thou of God in this prayer?

I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God that he will send us all things that be needful, both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers, ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death; and this I trust he will do of his mercy and goodness, through our Lord Jesus Christ, and therefore I say, Amen. So be it.

How many sacraments hath Christ ordained in his church?

Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

What meanest thou by this word sacrament?

I mean an outward visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

How many parts are there in a Sacrament?

Two: the outward visible sign, and the inward spiritual grace.

What do you implore of God in the Lord's Prayer?

I begin with a thankful acknowledgment of the Almighty goodness of God, who permits us to address him as "Our Father," and I pray that I and all mankind may ever think of his holy name with peculiar reverence and awe; I pray, that righteousness may be diffused over all the earth; and that man may live in obedience to its laws, as the blessed angels do in heaven; I implore him to supply us with the necessities requisite for our temporal wants, and with an entire submission to his will; I pray that he will be pleased to forgive us our sins, and enable us, in imitation of his merciful goodness, freely to forgive our enemies; that he will be our guardian and protector against all dangers, spiritual and bodily; that he will preserve us from sin, from our spiritual enemy the devil, and from everlasting death. And I rely on his mercy and goodness, that he will do this for the sake of our Lord Jesus Christ, for which reason I subjoin, Amen, which means So be it, or, Be it unto me, O Lord, according to my petition.

How many sacraments hath Christ ordained in his church?

Christ has ordained only two sacraments, namely, Baptism, and the Lord's Supper.

What is the meaning of the *word* sacrament?

The word sacrament implies an outward visible sign or symbol, of an inward spiritual grace imparted to us by God.

This sign was instituted by Christ himself, not only as a means by which we should receive that spiritual grace, but also as a pledge to assure us of its being given.

How many parts are there in a sacrament?

A sacrament consists of two parts: the one external, and the object of sight; the other an internal communication of spiritual grace.

What is the outward visible sign or form in Baptism?

Water ; wherein the person is baptized, in the name of the Father, and of the Son, and of the Holy Ghost.

What is the inward and spiritual grace?

A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

What is required of persons to be baptized?

Repentance; whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that sacrament.

Why then are infants baptized, when by reason of their tender age they cannot perform them?

Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.

Why was the Sacrament of the Lord's Supper ordained?

For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

What is that outward and visible sign, which is made use of in Baptism?

The outward sign of Baptism is water, with which persons are baptized in the name of the Father, the Son, and the Holy Ghost.

What is the inward spiritual grace which is given in Baptism?

A death unto sin, or a renunciation of sinful appetites; a more lively and ardent desire to pursue the dictates of virtue and religion; for, as the descendants of Adam and Eve, all men were objects of God's displeasure, and under penalty of death, pronounced against the human race, we are by this sacrament considered to be restored to the divine favour.*

What qualifications are essential in persons who are to be baptized?

Two: first, repentance; by which is to be understood aversion from sin, and deep sorrow for past offences, with a firm resolution to lead a more holy life; secondly, faith, or a steadfast belief in the promises of God, as delivered to us in the sacrament of Baptism.

Why then are persons baptized in their infancy, when they are not only incapable of performing these conditions, but even of understanding them?

The godfathers and godmothers of infants, aware of the importance of this sacrament, do promise in the child's name that when of age to understand what they have promised for him, he will himself ratify this covenant: which he does in a most solemn manner at his confirmation.

To what purpose was the sacrament of the Lord's Supper ordained?

First, for a perpetual remembrance of the death of Christ, which is called a sacrifice;† and secondly,

* See note to the Gospel for Passion Week.

† See the note to the Epistle for the Fifth Sunday in Lent.

What is the outward part or sign of the Lord's Supper?

Bread and wine, which the Lord hath commanded to be received.

What is the inward part or thing signified?

The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

What are the benefits whereof we are partakers thereby?

The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

What is required of them who come to the Lord's Supper?

To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

to awaken in us a lively sense of gratitude for the benefits which we derive from this sacrifice.

What is the external sign or symbol of the Lord's Supper?

Bread and wine are the symbols which our Saviour commanded to be used on this occasion.

What is the spiritual meaning attached to the symbols of bread and wine?

They are used as the representation of the body and blood of Christ, and are received by devout persons, as emblems of the invisible Saviour who was sacrificed for their redemption.

What advantages do we derive from partaking of this Holy Sacrament?

If worthily received, we feel assured that our virtuous emotions and desires are strengthened and refreshed by the grace of God operating on our souls; as the human body is strengthened and refreshed by the nourishing powers of bread and wine.*

What peculiar qualifications are necessary to those who desire to partake of the Lord's Supper?

First, we should examine ourselves whether we sincerely repent of our past transgressions; 2dly, whether we seriously determine to forsake sin and reform our lives; 3dly, we should have a lively faith in the mercy of God through Jesus Christ, and a grateful remembrance of his death and atonement. Lastly, we should be in perfect charity with all men, that is, free from malice, hatred, or resentment, forgiving all injuries against us, as we hope for forgiveness from our Almighty Judge; and we should be ready to do good to all men to the utmost of our power, from the pure motive of love to God.

* See note to the preface to the Gospel for Good Friday.

PARAPHRASE

ON THE

EPISTLES AND GOSPELS.

ADVENT * SUNDAY.

The Collect.

This collect, for conversion from sin, was composed at the Reformation;† and introduced into the Liturgy, in the first prayer-book of Edward the Sixth.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the whole armour of light, now in the time of this mortal life, in which thy son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal; through him, who liveth and reigneth, with thee and the Holy Ghost, now and ever: *Amen.*

* The word advent means *coming*, and is applied to the four Sundays that precede Christmas-day, and which make part of the time appointed by the church to prepare our minds by meditation and prayer, for the commemoration of Christ's appearance upon earth.—*Vide Buck's Theological Dictionary.*

† For an account of the Reformation, see *The Symbolical Illustrations of the History of England*, p. 153-263, and 293.

The Epistle—Rom. ch. xiii v. 8.**Preface.*

In the first part of this chapter, the apostle tells the Jewish converts, that the Christian religion claimed no authority in the affairs of civil government, but strongly inculcates the necessity of obedience; he then proceeds to assure them :

That he will always be the best subject who is the best Christian : for that universal benevolence which Christianity prescribes, will the most effectually preserve them from the transgression of every law ; and of course the most effectually fulfil it.

We Christians have motives beyond all other people to draw us to our duty. The night of this world is well nigh over ; we consider the day as beginning to dawn. Let us then lay aside whatever relates to darkness, and make preparation only for the approaching light.

The Gospel—Matt. xxi. 1.

Jesus arrived at Bethphage, a town situated nearly at the foot of the mount of Olives, about two miles from Jerusalem. From hence he sent two of his disciples to a neighbouring village, describing in what circumstances they should find an ass † with

* The design of St. Paul, in his Epistle to the Romans, is, to heal certain domestic disputes that divided the converted Jews and Gentiles. To end their contentions, St. Paul applies himself to restrain the presumption of both parties. He shews that neither of them could pretend to any merit, or had any reason to glory or boast of their vocation, which proceeded from the mere grace and mercy of God. That nothing but faith in Jesus Christ, enlivened by charity, and good works, can justify us : without which all signifies nothing.—Vide *Calmet*.

† The ancients did not consider it as any degradation to ride on asses : on the contrary, persons of the best quality in Palestine rode on asses. Deborah, in her song, describes the greatest men in Israel by " those who rode on white asses," Judges v. 10.—*Calmet*.

her colt, and instructing them what to say to the owner, if he should offer to prevent their bringing them. The disciples, following their instructions, laid their garments on the colt, and set Jesus upon it, while the people, spreading their garments, and strewing sprigs in the way,* attended him with a song of triumph, crying, "Hosannah† to the son of David; Blessed be he that cometh in the name of the Lord! Hosannah in the highest!"

Thus was fulfilled the prophecy of Zechariah, "Tell ye the daughter of Zion, behold thy king cometh unto thee, meek and lowly, sitting upon an ass, a colt, the foal of an ass."

In this manner Jesus entering Jerusalem, the whole city was in commotion, every one inquiring who he was: to which inquiry voices from every part of the crowd were heard,—this is Jesus, the prophet of Nazareth of Galilee. At the temple Jesus alighted; and, passing through the outward court, was disgusted at seeing it occupied by buyers and sellers;‡ all of whom he drove out saying,

* Spreading garments, and strewing branches in the way of conquerors and princes, were customary modes of shewing great respect amongst the Orientals in ancient times.—*Gilpin*.

† Hosannah. The meaning of this exclamation is, "Save we beseech thee!" It was a zealous and sincere invocation of God's blessing on the Messiah.—*Vide Hewlett's Bible, Matthew, xxi, Notes*.

‡ In the temple of Jerusalem, says St. Jerome, where the Jews assembled from almost all the countries of the earth, sacrifices of different kinds, some for the rich and some for the poorer sort, were offered according to the law. But because those who came from distant countries often wanted such sacrifices, the priests took the advantage of buying up all the beasts appointed for that purpose, sold them to those who wanted them, and received them again at their hands. They even went so far as to appoint a set of people like pawnbrokers, who received

"It is written, 'My house shall be called a house of prayer;' but ye have made it a den of thieves."

THE SECOND SUNDAY IN ADVENT.

The Collect.

This collect is a humble petition to Almighty God for a blessing on our study of his Holy Word. It was composed at the Reformation, and, like the preceding, was incorporated into the Liturgy in the reign of Edward the Sixth.

Blessed Lord, who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them; that, by patience and comfort of thy Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour, Jesus Christ. *Amen.*

The Epistle.—Rom. xv. 4.

Preface.

The apostle, having exhorted his disciples to bear with the weaknesses of others, bids them remember the blessed example of our Saviour, and continues: hence,

Learn those principles of Christian charity, which are the foundation of all your hopes; and may God Almighty enable you to reduce them to practice; that your petitions to God may ascend from hearts full of love to each other! In a word, shew that affection to each other which Christ shewed to us all. Let the Gentile respect the Jew, as

received from the poor, fruits, herbs, or other commodities, for which they gave them a small sum of money to purchase the offerings. It was these abuses that called forth our Saviour's rebuke.—Vide *Hewlett's Bible*, Matthew, xxi. 13, *Notes.*

Christ was, in a peculiar manner, the Messiah of the Jews, by fulfilling the predictions of their prophets : and let the Jews respect the Gentile ; as he equally fulfils the predictions of the same prophets ; who have with one voice notified his gracious call to the blessings of the Gospel. God grant that you may all believe the great truths of the gospel, and rejoice in its blessed hopes, with unanimity and peace !

The Gospel.—Luke, xxi. 25.

Preface.

In the preceding part of the chapter our Saviour had prophesied the destruction of Jerusalem ; and after remarking that, among the many instances of ruin and destruction that ever happened in the world, this surely would be the greatest ;—he continues—

Not only shall the city of Jerusalem be destroyed,*

* The following particulars (which are extracted from the Roman Historian Tacitus, who flourished in the reign of the Emperor Trajan, about thirty years after the destruction of Jerusalem ; and from the Jewish historian Josephus, who was an eye-witness of what he relates) will shew how literally our Saviour's prophecy of the downfall of this proud and magnificent city was accomplished.

Tacitus thus describes Jerusalem, at the time when it was besieged by Titus :

“ Jerusalem stood upon an eminence difficult of approach : it was surrounded by walls of prodigious strength, which was further increased by redoubts and bulwarks, that even on a level plain would have secured it from insult ; within those walls were enclosed four hills, two of which, namely Sion and Acra, were also fortified by strong walls, which on the outside were washed by a broad and rapid stream, that rushed like a torrent from east to west.” The Temple stood on Mount Moriah, and was not less remarkable for the splendour and magnificence of its ornaments, than for the enormous stones of which it was built. These stones were blocks of marble, upwards of seventy feet in length, nine feet in height, and eleven

but the whole Jewish government shall be dissolved; and that nation shall become a standing monument

eleven feet in breadth; and were so admirably put together, that it is difficult to determine whether beauty or strength was pre-eminent. The richness of the decorations within corresponded with the grandeur and magnificence without: altogether it surpassed every other building in the world.

The impiety of the people drew down upon them the judgments of God. False prophets arose, direful prodigies and portents announced their impending fate. Swords were seen glittering in the air; embattled armies appeared; and the temple was illumined by a stream of light that issued from the heavens. The portal flew open, and what, says the celebrated Bossuet, could be so alarming a signal of the impending wrath of heaven, as the hollow murmur heard by the priest in the sanctuary, and the voice that issued from the Holy of Holies, "*Let us leave this place.*" Desolation and ruin stalked even in the sanctuary! Dreadful as are the miseries a people is doomed to suffer from a besieging enemy, they were nothing to the horrors which the Jews sustained from civil dissensions. Three bold and ambitious leaders of as many armies, inflamed with mutual envy, rage, and ambition, filled every corner of the city with slaughter, whilst the besieging army encompassing them with a wall, cut off their supplies of provisions. Thousands perished by famine, tens of thousands by domestic treachery, massacre, and assassination. The streets were covered with the dead and the dying. Old men, women, and children, stretching forth their feeble hands for sustenance, expired in the act of receiving it. The rites of sepulchre were neglected. In vain did Titus, the Roman general, offer pardon to all who would submit; in vain did their countryman, Josephus, exhort them in the most pathetic terms, and represent to them the inevitable destruction that awaited them; "I see," said he, "I see too late, that I am struggling against the will of God, who sends the Romans to bury all in ruin. Titus wishes to save you from destruction, but your doom is pronounced above: it is God, it is a powerful, an avenging God, who delivers you to your enemies!"

At length the city was taken. Titus anxiously desired to save the temple, but he could not; a soldier threw a combustible weapon against the golden window, which adhering to the wood-work, set fire to the building. With the exception of three towers, the whole city was laid in ruins. Titus, when he beheld the conflagration, lifted up his hands to heaven, exclaiming, "The God of the Jews has fought against them, to him we owe our

of the establishment of the Messiah's kingdom, and a confirmation of the truth of his promises.

As surely, therefore, as you judge of the coming of summer by the budding of the leaves, so surely may you judge the approach of these events by the signs I have given you. Heaven and earth are not more established than my words: even this generation shall see them fulfilled.

THE THIRD SUNDAY IN ADVENT.

The Collect.

This collect, for success upon the labours of the ministry, was composed, and introduced into the Liturgy, in the time of Charles the Second.

O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee, grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just; that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

our victory." Josephus says, that not fewer than eleven hundred thousand persons perished during the siege! The tremendous curse which the Jews imprecated on themselves at the condemnation of the Messiah, "His blood be on us, and on our children," now awfully fell on them. This siege has no parallel; and the dispersion of the Jews from that time to the present, still attests the fact, and proves the prediction to be yet in force. Heaven and earth may pass away; but the word of God shall not pass away! Jerusalem was taken A. D. 70., not more than thirty-seven years after the prophecy was delivered.—See *Murphy's Tacitus*, Hist. b. 5.; and *Appendix*, sec. 5 to 19 inclusive; and *Josephus's Wars of the Jews*, b. 6.

The Epistle.—1 Cor.* iv. 11.

We who are the appointed apostles of the gospel, look upon ourselves in no higher light than as the stewards of our blessed Lord. For myself, if I be found faithful in my office, it is all I desire. As to the censures passed on me by others, they have little weight with me. I am more inclined to join them in censuring myself. For though I am not conscious of having neglected my apostolic trust, yet my own sentiments are no justification of my actions.

Let us not, then, be forward in passing censures on each other, but leave all judgment to that time, when a very different light shall be thrown on the characters of men from any which they now receive, and when the motives of our actions shall be examined, and every man's real desert shall appear in the sight of God.

The Gospel.—Matt. xi. 2.

John the Baptist,† who had been some time in prison, having probably long observed, a jealousy subsisting among his followers, against Jesus, and being desirous of removing it now at the close of his

* Corinth, the capital of Achaia, was a celebrated city, on the isthmus that separates the Peloponessus from Attica.

The Corinthians were proud, ostentatious, effeminate, and luxurious. The object of St. Paul's epistle to them is to reprove them for their vices. It had the desired effect; for it produced in the Christians there abundant sorrow, great vigilance against the vices reproved, and a salutary dread of the anger of God. —See *Calmet*.

† The virtue of John the Baptist was so eminent, that many of the Jews took him for the Messiah: but he plainly declared he was not. He preached the doctrine of repentance; obliged persons to confess their sins, baptizing them in the river Jordan; telling them to believe in Him who should come after him, and who would baptize them with the Holy Ghost and with fire. —See *Calmet*.

life, and of giving them those exalted notions of the Messiah which he himself entertained, sent two of them, to inquire whether Jesus were the real Messiah; or, whether some other was still to be expected.

Jesus, instead of answering John's disciples directly, performed many miracles in their sight, and bad them tell John what they had seen; adding, by way of gentle rebuke to the inquirers, that they who took offence in the midst of such manifest means of conviction, lost sight of their real interest.

After they were gone, Jesus thus spoke to the people about John. It was not, said he, a trifling matter, or the expectation of seeing any worldly pomp or parade, that carried such numbers of you into the desolate regions of the wilderness. You expected to see a prophet; and indeed you saw one of the greatest that ever appeared; one who was himself the subject of prophecy; the predicted forerunner of the Messiah.

THE FOURTH SUNDAY IN ADVENT.

The Collect.

This prayer, for grace and assistance in our Christian cause, is compiled principally from the service of the Greek church; it is to be found in Edward the Sixth's and James the First's prayer book, varying a little from its present form. In the reign of Charles the Second, it was arranged as it now stands in our prayer book.

O Lord, raise up (we pray thee) thy power, and come amongst us, and with great might succour us; that whereas through our sins and wickedness we are sore let and hindered (*i. e.* cruelly opposed and prevented) in running the race that is set before us, thy bountiful grace and mercy may especially help and deliver us, through the satisfaction (*i. e.* atonement) of thy Son our Lord; to whom with thee and

the Holy Ghost, be honour and glory, world without end. Amen.

The Epistle.—Phil.* iv. 4.

I now exhort you to rejoice in the Lord, under all your distresses. Let your moderation be evident to all. Every controversy will soon be carried from an earthly to a heavenly tribunal; therefore be not anxious about worldly affairs, but lay all your requests before God, never omitting thanksgiving for past mercies. Thus the peace of God, which can be felt only, not described, shall keep both your affections and your understanding in a blessed composure through Christ.

The Gospel.—John i. 19.

Preface.

St. John begins his gospel by declaring the nature and power of Christ;† he next expatiates on the work of redemption; and then proceeds to give the testimony of John the Baptist in favour of Christ's being the Messiah.—See the gospel for Christmas day.

John's testimony to this great truth was given on this occasion. The austerity and holiness of his life and doctrines having spread his fame through Judea, the council at Jerusalem thought it proper to send certain priests and Levites to inquire whether he were the Messiah. John with great earnestness de-

* Philippi was a city of Macedonia, and a Roman colony, not far from the borders of Thrace. It was the first place at which St. Paul preached the gospel upon the continent of Europe. After thanking the Philippian church for their kindness to him, St. Paul exhorts them to live in harmony with each other, and to practise the virtue of humility, after the example of Christ.

† The word Christ, which is a title of office, derived from the Greek, signifies *anointed*, and answers to the Hebrew word *Messiah*.—See *Calmet*.

clared he was not. They then asked whether he were Elijah (whom the Jews supposed would rise again to introduce the Messiah), or any of the old prophets. He assured them he was not. They desired then to know who he was, that they might return an answer to those who sent them. John answered from the prophet Isaiah, that he was "the voice of one crying in the wilderness, make straight the way of the Lord."* The Pharisees (for of that sect were the inquirers) then desired to know on what authority he baptized, as his baptism certainly implied assumption of extraordinary powers. John told them it implied nothing as from himself, but had reference entirely to that superior person who should soon make his appearance among them, and whose coming he was directed to proclaim. This transaction passed at the ferry or passage place on the river Jordan, where was commonly a great resort of people, and where John at that time fixed his station.

CHRISTMAS DAY.†

The Collect.

This prayer for regeneration was composed and introduced into the Liturgy in 1549.

Almighty God, who hast given us thy only begotten Son to take our nature upon him, and as at

* This alludes to the custom of princes, who, when they were going on an expedition, sent harbingers before them, to make the roads easy and commodious for their passage. And it must be added, that the very words exactly describe the office of John the Baptist, who prepared the way of the great Redeemer of mankind, by preaching in the wilderness.—See *Hewlett's Bible*.

† Christmas day is a festival of the Church, observed on the 25th of December, in memory of the birth of our blessed Lord Jesus Christ, and it has no doubt been denominated Christ's mass, from the name Christ having been added to that of Jesus, meaning that he was the Messiah or Anointed, so long and anxiously expected in the world.—See *Clavis Calendaria*.

this time to be born of a pure virgin : grant that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth, with thee and the same Spirit, ever one God, world without end. Amen.

The Epistle.—Hebrews,* i. 1.

God, having, through various dispensations, gradually opened his will to mankind, hath at length revealed it fully by his son ; who being endued with infinite power, first created the world, then redeemed it, and afterwards resumed his ancient glory : being of a nature infinitely superior to all those heavenly ministers by whom the law was dispensed. This is very evident, from observing his character as marked by the prophets. Is it a language ever used to angels, "Thou art my Son, this day have I begotten thee?" Was it literally, or typically spoken of Solomon, "I will be to him a Father, and he shall be to me a Son?" And was it not expressive of the dignity of this great character in his exalted state, when the prophet calls upon "all the angels of God to worship him?" The character of angels is that of "ministering spirits." Far differently does the prophet speak of the Son ; he is represented as having power and dominion over all created beings—as establishing his throne in justice and equity—as the creator of all things—and as existing from eternity. So again, when the prophet speaks of his exalted station, as subduing the grand enemies of mankind, sin and

* The great object of the Epistle to the Hebrews, is to shew the divine nature of Christ, and the excellency of the gospel, when compared with the institution of Moses ; to prevent the Jewish converts from relapsing into the religious observance of those rites and ceremonies, which were now abolished ; to point out their total insufficiency, as means of reconciliation and atonement ; and to exhort them to steadfastness and perseverance in the true faith.—See *Hewlett's Bible*.

death, the expressions surely are not applicable to angels, who were not the givers of the law and the gospel, but merely the instruments employed in those services.

The Gospel.—John, i. 1.

That holy person of whom this gospel treats, being united to God from eternity, was one with him. It is he who created the world. It is he who offers salvation to mankind. He is a light shining through darkness. Before his face, God sent his holy messenger John the Baptist, to draw men by his testimony to follow this true light, which he intended for the direction of mankind. And yet, even his own people the Jews received him not. Those very creatures to whom he gave life, rejected the salvation he offered. But to those who shall accept him and believe his promises, he will give the glorious privilege of becoming the sons of God. They shall be born again, not after the manner of men, but through the influence of the Holy Spirit. It was this divine person who condescended to dwell with man, and we, who had near access to him, are witnesses of his glory and power.

THE SUNDAY AFTER CHRISTMAS DAY.

The Collect.

It was a custom amongst the primitive Christians, to celebrate the eighth day after their principal feasts with great solemnity; and upon every intervening day to repeat some part of that service which was performed upon the feast itself; hence the reason why the Collect for Christmas day is repeated on the first Sunday after Christmas day.

The Epistle.—Gal.* iv. 1.

We who are the natural descendants of that

* The Galatians to whom Paul wrote were descended from the Gauls, who conquered the country, and gave it the name of
of

patriarch (Abraham), should consider ourselves, while under the legal dispensation, in the light only of children, under the discipline of tutors and guardians. The gospel hath now pronounced us of age ; you, also, who were before the servants of sin, are now received, together with us, into the same inheritance. In the days of your idolatry, you served the only Gods you were acquainted with ; but now you are the *adopted children* of the true God.

The Gospel.—Matt. i. 18.

The circumstances which attended the birth of Jesus Christ, who sprang in a direct line from David, were these :

Joseph, who had been betrothed to Mary, the mother of Jesus, found her pregnant before their marriage. Being a just man, a man of very strict principles, he determined to break his engagement with her, but as privately as possible. While his thoughts were employed on this subject, it pleased God to reveal to him in a vision the particulars of this mysterious conception, and to point out to him, as a confirmation of what he had revealed, the prophecy of Isaiah : “ Behold a virgin shall conceive, and bring forth a son, who shall be called Emmanuel, or God with man.” Joseph, convinced of the innocence and high exaltation of Mary, received her joyfully, but not till after the birth of her son, whom he named Jesus.

of Galatia, or Little Gaul. It is a province in Asia Minor having Pamphylia on the south, and the Euxine on the north.

THE FIRST SUNDAY AFTER THE EPIPHANY.*

The Collect.

This prayer for the reception of our petitions, and the aid of Divine grace, is adopted from the Liturgy of St. Ambrose.

O Lord, we beseech thee mercifully to receive the prayers of thy people who call upon thee, and grant that they may both perceive and know what things they ought to do, and may have grace and power faithfully to fulfil the same, through Jesus Christ, our Lord. Amen.

The Epistle.—Rom. xii. 1.

Let me exhort you, therefore, my Brethren, to live worthy of this holy call. Whether Jews or Gentiles, relinquish entirely your former rites; and in their room, offer to God, each his own body, as a living sacrifice, cleansed from the pollutions of the

* The word Epiphany means *illustrious*, luminous or splendid appearance.

The festival of the Epiphany, or the manifestation of the Saviour of mankind to the Gentiles, was observed by the primitive Christians for twelve days; but since the year 813, one day only has retained that appellation, and commemorates that day on which the wise men made their offerings to the infant Jesus.

It is commonly thought that the wise men or magi were philosophers, who had the knowledge of future events, and whose chief study was astronomy. That those who came to worship Jesus Christ were disciples and descendants of Balaam, who had prophesied several ages before "*of a star out of Jacob, and a sceptre out of Israel.*"

It is probable that the star which guided these wise men to the Infant Messiah was an inflamed meteor, in the middle regions of the air, which having been observed by the magi, with miraculous and extraordinary circumstances, was taken by them for the star so long foretold by Balaam: and that afterwards they resolved to follow it, and to seek the new born king whose coming it declared.—See *Calmet*.

world, and purified by holy affections. Nor, on the other hand, let your spiritual endowments create any pride or jealousy among you. The church of Christ, like the human body, consists of various members, and each member hath its respective and indispensable use.

The Gospel.—Luke ii. 41.

When Jesus was about twelve years of age, his parents took him with them to Jerusalem, to celebrate the Passover, as they themselves constantly did. On their return they missed him; but as there was a great company of their relations and neighbours going on before, they concluded he was among them, and without further solicitude continued their journey.* But in the evening, finding this was not the case, they returned to Jerusalem, and sought him in all parts of the city. At length they found him in one of the schools of the temple, listening to the teachers as they expounded the law, and asking such questions, as shewed a wisdom which filled every one present with astonishment.

His parents were surprised to find him there, and his mother could not forbear asking him why he had been so inobservant of them, and had occasioned them so long and sorrowful a search? Jesus answered, How is it that ye sought me? where could I be so properly found as in my father's house? Though they were far from comprehending what he said, yet Mary laid up this speech in her memory among

* Travelling in Eastern countries was at that time, and indeed is now, a very different thing from travelling in this country; for as the way often lay through extensive deserts, and over dreary mountains, infested by wild beasts and plundering Arabs; merchants and others, when they undertook a journey, formed large companies, called Caravanseras, often consisting of several hundreds of persons, who travelled together for the sake of greater security.

the various other notices she had received of the great design, which God intended to bring about through her son.

THE SECOND SUNDAY AFTER THE EPIPHANY.

The Collect.

This Collect, like the preceding one, supplicates God to accept our petitions, and bestow on us his peace, and was adopted from St. Ambrose's Liturgy.

Almighty and everlasting God, who dost govern all things in heaven and earth, mercifully hear the supplications of thy people, and grant us thy peace, all the days of our life, through Jesus Christ our Lord. Amen.

The Epistle.—Rom. xii. 6.

Preface.

The Epistle for this day, is a continuation of that portion of the Scripture appointed for the first Sunday after the Epiphany. The Apostle having compared the Church of Christ to the human body, which consists of various members, and each member having its particular use, goes on to observe that—

One interprets scripture; another bears some office in the church; a third is engaged in teaching; a fourth distributes the public charity; a fifth takes charge of the sick and stranger! Whatever the employment be, let undissembled love preside: and shew the sincerity of that love, by your readiness, on all occasions, to prefer others to yourselves. Be active also, and vigilant; always remembering that heavenly master whom you serve. Let your future hopes overbalance your present distresses; and let trust in God, and constant prayer, be your support. When a charitable office of any kind is in your power, never fail to perform it. Prayers and good wishes at least are in your power; and at all times you ought to enter tenderly into the feelings of others;

and let the lowest of the people engage your attention as well as the highest.

The Gospel.—St. John, ii. 1.

The first occasion, on which Jesus shewed his divine power, was at a marriage in Cana, a town of Galilee, at which Jesus, his mother, and disciples were present. It was the third day of the marriage, and wine falling short, Mary mentioned it to Jesus. Jesus told her, that the time for his publicly shewing himself to the world was not yet come; of which he was the best judge. However he gave her such intimations of his intentions, that she had the attendant to do whatever he should order. There stood in the adjoining room six large earthen vessels, each containing several gallons, for the purpose of those purifications which were common at a Jewish entertainment. These vessels were by Jesus's order, filled with water, which was drawn off and carried to the governor of the feast, who was so surprised at the excellence of the wine into which it had been immediately changed,* that ignorant whence it came, he mentioned it to the bridegroom, as the best they had yet had. The servants soon after explained the affair; and the greatness of the miracle displayed the glory of God, and confirmed the faith of his disciples.

* We are not to imagine that this was a supply of wine, in the manner in which wine is used at our entertainments, by way of regale. Wine was the common beverage of Judea; and as the Jewish wedding feast lasted seven days, it is probable that on the third day the wine might be nearly exhausted: especially as we are led to suppose that the bridegroom was a person in a low station of life. It has been imagined that Jesus and his disciples were unexpected guests, and therefore that the supply of wine was a compensation for expenses incurred,—or, our Saviour might have given it, under the same idea, that he fed a hungry multitude.—*Gilpin. Taylor.*

THE THIRD SUNDAY AFTER THE EPIPHANY.

The Collect.

This Collect, for assistance and protection under our infirmities, dangers and necessities, is adapted from St. Gregory.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. Amen.

The Epistle.—Rom. xii. 16.

Beware of self-sufficiency; let all your dealings be honest, fair, and open, in the sight of all men. Of malice in every shape divest yourself; live peaceably and inoffensively with all men; and if any man injure you, by no means retaliate. Return good for evil; and leave your cause in the hands of God. Endeavour, if possible, by acts of kindness, to make your enemy your friend.

The Gospel.—Matt. viii. 1.

When Jesus descended the hill, where he had been instructing the people in his admirable sermon, he was met by a leper, who acknowledging his divine power, begged his assistance with passionate exclamations. Jesus immediately embraced the opportunity, both of confirming his doctrine by a miracle, and of relieving the man's distress. He laid his hand therefore on the leper, and healing him with a word, ordered him not to speak of the matter: but to shew himself to the priests, who were appointed by the law, as the proper judges of the reality of the cure.

As he entered Capernaum, a centurion belonging to a Roman garrison in the neighbourhood met him, and besought him to heal his servant, who was struck with a palsy. Jesus, desirous of giving the

Jews an instance of faith, in a person whom they despised as a heathen, told the officer he would go home with him, and perform the cure. The centurion, struck with a sense of his own inferiority, declared his unworthiness of such an honour, and desired Jesus to speak a word only, at that distance, and he had no doubt of its effect. Even I, said he, who am only an inferior officer in an army, can by speaking to those under my command, execute what orders I please, at a distance. Jesus turning round, expressed his admiration at this instance of faith, which he said was greater than he had found, even in Israel; intimating at the same time that this was an earnest of that great change, which should speedily take place; when the heathen should be received into the favour of God, and the Jews rejected for their infidelity.

Then addressing himself to the centurion, and commending his faith, he told him that his servant was already healed; which, on returning home, he found to be true.

THE FOURTH SUNDAY AFTER THE EPIPHANY.

The Collect.

This prayer, for deliverance from, and support under temptations, was adopted from the Sacramentarium of Gregory.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright, grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. Amen.

The Epistle.—Rom. xiii. v. 1.

As to the affairs of civil government, the Christian religion leaves them just as it found them. It claims

no authority in matters of this kind; only, in general, it inculcates the necessity of obedience. Civil government is of God's appointment: the constitution of this world requires it: it is necessary to awe the guilty, and to protect the innocent. He, therefore, who opposes civil government, opposes God. Let the Christian, then, only differ from other subjects, in shewing that obedience from *conscience* which they shew from fear. Taxes also are necessary for the support of government. Let those, together with a proper respect for all in authority, be duly paid.

The Gospel.—St. Matt. viii. 23.

Preface.

Jesus, after having healed the Centurion's servant, and cured the mother of Peter's wife, at Capernaum, ordered his disciples to provide a boat to carry him across the lake or sea of Tiberias.

But they had scarce gained the middle of the lake, when a violent gust of wind arose, and endangered the safety of the vessel. Jesus himself was asleep, taking that repose which he so greatly needed. The disciples, therefore, in great terror, awoke him, imploring his assistance. Jesus first rebuked their want of confidence in him, and then gave them a new instance of his miraculous power by instantly calming the sea.

As he landed on the other side of the lake, in the country of the Gergesenes, he was met by two demoniacs,* who frequented the tombs near the

* See *Note to the Gospel for the Third Sunday in Lent.*

It is a very common thing for persons labouring under mental alienation, or extreme derangement of the nervous system, to fancy themselves something very different from what they truly are, and they will act and speak consistently with the false ideas they have conceived.

Such appears to have been the case with those unhappy men who now besought Our Saviour to suffer them to enter into the
swine.

public road leading into the city.* These men were so exceedingly fierce, that travellers durst not pass that road: yet, seeing Jesus, the wicked agents that possessed them were so terrified, that they cried out, calling him by his name, expressing their dread of punishment; and beseeching him, if he cast them out of the men, to suffer them to enter into a herd of swine feeding at a little distance. Jesus permitting them, the whole herd rushed violently down a precipice into the lake, and were destroyed. The keepers immediately flying into the city, and giving intelligence of what had been done, the whole body of the people came out to Jesus; and, probably terrified by his power, desired he would leave their coast.

THE FIFTH SUNDAY AFTER THE EPIPHANY.

The Collect.

This prayer, for the preservation of the church in godliness, was adopted from the Sacramentarium of Gregory.

O Lord, we beseech thee to keep thy church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. Amen.

swine. The men were miraculously cured of their disease, which was transferred to the swine, who instantly plunged down from a precipice and perished in the sea. Had they been really devils that possessed the men, it seems unlikely that they would choose to enter into bodies that were so soon to be destroyed: would they not have preferred habitations where they might longer exercise their tyranny and malignity?—See *Gilly's Spirit of the Gospel*.

* Many of the sepulchres of the Hebrews were hewn in rocks; for example, that bought by Abraham for the burying of Sarah; also those of the kings of Judah and Israel; and that wherein our Saviour was laid, in Mount Calvary. Sometimes their caves were dug in the ground, and commonly without the city; and not unfrequently by the side of the public roads leading to the city.—*Calmet*.

The Epistle.—Coloss.* iii. 12.*Preface.*

St. Paul, having in the former part of this chapter exhorted the Colossians to divest themselves of all those gross affections and appetites which they, in common with other heathens, indulged in before their conversion, endeavours to impress upon them the necessity of adopting such habits as are consistent with their new profession.

Consider yourselves, therefore, in the light of God's holy servants; and, instead of those worldly lusts and passions, which your profession forbids, clothe yourselves with affection to each other; with humility, meekness, gentleness, and forbearance; forgiving each other; and remembering the many sins which Christ hath forgiven you. Let Christian charity, which is the bond of all virtues, as uniting them together, be the principal badge of your profession. Let the peace of God rule in your hearts, and influence you, as one body, in performing acts of gratitude and praise. Let the doctrines of the gospel be the leading principles of your hearts. Let them inspire your common intercourse with holy conversation; your public meetings with spiritual hymns. Let them regulate your words and actions, and make your whole lives one course of joy and thankfulness to God through Christ.

The Gospel.—Matt. xiii. 24.

INTRODUCTION

On the nature of Parables.

As parables occupy so distinguished a place in the Old and New Testament, especially in

* Paul, having been informed that false apostles at Colossæ (a town in Phrygia) had preached the necessity of legal observances, wrote an epistle to them, in which he insists upon Jesus Christ being the only mediator with God, and the head of the church.—*Calmet*.

the latter ; and as the most important information, relative to the nature of God, the economy of heaven, the state of separate spirits, the punishment of the wicked, the beatification of the godly, and the doctrines of salvation, is conveyed to mankind in parables, it becomes a matter of importance fully to understand their nature and their use.

Parable has generally been defined a comparison or similitude, in which one thing is compared with another, especially spiritual things with natural ; by which means these spiritual things are better understood, and make a deeper impression on the attentive mind.

The method of conveying instruction by parables, or moral fictions, sometimes in the form of *similitudes*, *allegories*, *fables*, or *apologues*, was very common, and in high esteem among all ancient nations, but particularly so with the Asiatics. The despotic and tyrannical nature of their government, led them often to make use of this mode to reprove and censure, when, on many occasions, it might not be expedient or safe to do so in explicit language. Even to the present time, information concerning grievances, oppressive acts of government, &c. is conveyed to the despotic Asiatic rulers under the guise of parable.

Persons thus addressed, not perceiving at first the relation to be directed against themselves, lost sight of their selfishness and prejudices, and were frequently induced, by their unsuspecting replies, to acknowledge the justice of the reprehension, and to pronounce the condemnation of their conduct from their own mouth. This, therefore, was one important use of this mode of instruction. Our Saviour, in the Gospel, generally speaks to the people in parables : thereby verifying the prophecy of Isaiah, vi. 9 ; “ that the people *would*, in the

midst of instruction, see without knowing, and hear without understanding.

Our Lord did not address the people in parables that they might *not* understand; on the contrary, at the conclusion of the parable of the sower, he subjoins these emphatic words: "He that hath ears to hear, let him hear:" Luke viii. 8; and in Mark iv. v. 23: "If any man have ears to hear, let him hear." It was to lead the people, by a familiar and appropriate mode of instruction, into the knowledge of God, and the interest of their souls, that they might not continue in their ignorance, and die in their sins; that our blessed Saviour added parable to parable, to make the whole science of salvation as plain and intelligible as possible.

DR. A. CLARK.

The Gospel.—Matt. xiii. 24.

A husbandman sowed good seed in his field; among which his enemy afterwards scattered tares.* The mischief, at first, was unperceived, but when the corn grew up the tares appeared also. The servants of the husbandman, wished them to be weeded out; but he forbade it, saying, let them alone at present: let all be reaped together at harvest, and I will then order the reapers to bind the tares and the corn in separate bundles: the one to be burned, the other to be laid up in my granary.

* This is not the same plant that is known by the name of *tares* or *vetch*, in this country; and which is much cultivated as food for cows, horses, &c. The plant alluded to by our Saviour in this parable has a longish, rough leaf, not easily distinguished from wheat, or other grain, among which it grows. When the plant is advancing to maturity, and ready to blossom, it is easily distinguished; hence our Saviour bids the reapers to wait for the time of harvest, when it would be easy to pluck up the tares, and cast them into the fire.—*Calmet*.

THE SIXTH SUNDAY AFTER THE EPIPHANY.

The Collect.

This collect, for our admittance to the enjoyment of God in heaven, was added at the review of the liturgy in 1662, in the reign of Charles the Second.

O God, whose blessed son was manifested ; that he might destroy the works of the devil, and make us the sons of God, and heirs of everlasting life ; grant us we beseech thee, that having this hope, we may purify ourselves, even as he is pure ; that when he shall appear again with power and great glory, we may be made like unto him, in his eternal and glorious kingdom, where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever one God, world without end. *Amen.*

The Epistle.—1st of St. John, iii. 1.

Preface.

Towards the close of the preceding chapter, St. John calls the attention of his disciples to the consideration of the awfulness of the day of Judgment, and observes, that none but persons of pure hearts and minds, can stand in the presence of God.

Such only he calls his children, such only are the objects of his love. At the same time we must not expect, that the world which rejects God, will regard his children : we have yet a very imperfect conception of the happiness intended for us. One thing we know, that when we shall hereafter be with Christ, we shall resemble him. And this hope should make us wholly intent on purifying our earthly nature.

Every wilful sin is directly opposite to our profession, it opposes the very intention of Christ's coming, which was to take away sin. The Christian religion expects a steady compliance with its precepts. The wilful transgressor, therefore, hath no feeling of its truth.

*The Gospel.—Matt. xxiv. 23.**Preface.*

Our Saviour, having foretold the signs that should precede the destruction of Jerusalem, continues thus to address his disciples.

Above all things take care not to be led away by the delusions of false Christs, and false prophets; who shall endeavour to deceive even those who are established in the faith. I have already warned you against them: whenever they are pointed out to you, in the desert, or in the city, believe them not. The coming of the real Messiah, like lightning, shall illumine all the world; while false Messiahs, like eagles flocking to their prey,* have always some quarry or partial end in view. Then shall approach that awful time, when the Jewish nation shall disappear, and all the tribes of the earth shall mourn in conscious guilt. The Son of God will then send forth his heavenly ministers, and make the grand separation of good and bad. Thus, as the budding of the trees shews the approach of summer, so let the signs I have given you point out that great event about which you inquire:† nor is it far distant: be assured that this generation shall see it fulfilled.

* By the prey, called in Scripture, “the carcase,” is meant the Jewish nation, which was morally and judicially dead. The eagles, the instruments of divine vengeance, represent the Roman armies, whose standards were eagles. They would be collected together, against this wicked people, as eagles are gathered together to devour their prey.—*Bishop Porteus.*

† Our Saviour here alludes to the prediction of Daniel, quoted in the 15th verse of this chapter, where he speaks of “the abomination of desolation,” by which is to be understood the ensigns of the Roman army, with the images of their Gods and Emperors upon them, that surrounded their city, and were lodged in their temple, when that and their city were taken by Titus.

SEPTUAGESIMA SUNDAY.*

The Collect.

O Lord, we beseech thee mercifully to hear the prayers of thy people, that we who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

The Epistle.—1st Cor.† ix. 24.

Consider what self-denials, even the candidates in your public games undergo ;‡ what comfort they

* As Easter Sunday is always the first Sunday after the first full moon which happens next after the 21st of March, it regulates the beginning of Lent; and of the Sundays called Septuagesima, Sexagesima, and Quinquagesima, which may be considered as a preparation for the solemn fast of Lent.

The observance of those Sundays was instituted by Gregory the Great, insensibly to withdraw the minds of Christians from the festivities of Christmas, and to qualify them by degrees for the fasting and humiliation enjoined during Lent.—See *Wheatly's Illustrations.*

† The inhabitants of Corinth (the metropolis of Achaia) were a mixture of Jews and heathens, and noted for their luxury and profligate manners. St. Paul, however, remained with them a year and a half; during which time he made many converts. But soon after his departure, a false teacher went among them, preaching in opposition to Paul, whose morality he represented as too strict.

The principal intention of this Epistle to the Corinthians was to refute the errors of this impostor, bring him to punishment, and to reform the principles and conduct of the church which he had so lately established.—See *Hewlett's Bible.*

‡ The public games here alluded to by the apostle, were running, wrestling, boxing, and other athletic exercises, and which were held in great esteem by the ancients. Those who desired to contend in these games for the prize, endured a long course of discipline to prepare them for the contest.

give up for the sake of worldly glory. Let us then so far follow their example, suffering many inconveniencies, that we may procure happiness to others, and secure it to ourselves.

The Gospel.—Matt. xx. 1.

A husbandman went out early in the morning to hire labourers into his vineyard, with whom he agreed, at the price of the country, for daily labour. Afterwards, at different times, and even at a late hour, he went out; and finding others standing idle, because they had no offer of employment, he sent them also into his vineyard. In the evening they all received the same wages. But they who had been sent into the vineyard in the morning, represented it as a hard case, their having received no more than those who had wrought only a short evening hour. On this, the master of the vineyard gave them a severe rebuke. My friends, said he, I have done you no wrong; have you not received the price for which we agreed? Take it, therefore, and be content; have I not power to choose the objects of my own bounty? Are my kind intentions to be restrained by your unjust murmurings? Thus, added Jesus, God Almighty grants the Gentiles the same favours which he had granted the Jews, if they obey his will as soon as they are called. But among such numbers as have received this gracious call, how few are there who have the wisdom to accept it!

SEXAGESIMA SUNDAY.

The Collect.

This prayer, for protection against adversity, was adopted from the Sacramentarium of Gregory.

O Lord God, who seest that we put not our trust in any thing that we do, mercifully grant, that by

thy power we may be defended against all adversity, through Jesus Christ, Our Lord. Amen.

The Epistle.—2 Cor. xi. 19.

Preface.

St. Paul having, in the former part of this chapter, expressed his fears that the faith of his disciples might be weakened by the interested suggestions of some dangerous teachers, continues :

Let me then, in opposition to these teachers, boast a little of my own labours, however weak this boasting may appear. Whether they glory in their Jewish or Christian advantages, I can place myself on an equality with them. Nor can you take my boasting amiss ; inasmuch as, however wise you think yourselves, you suffer more from your new instructors. Your understandings are imposed on ; your possessions are freely taken ; your persons are insulted ; while we, the apostles of Christ, are treated with reproach. Let me, then, assume boldness in this matter ; and show them whether, on a comparison, I have not more to say than they. Can they claim more privileges from the law than I claim ? or if they claim as ministers of the gospel, (allow my boasting,) can they shew such labours as I have endured ? the stripes, the imprisonments, the dangers by sea and land, the various terrors of death, the fatigues, the watchings, the want both of food and raiment ? Besides all these bodily afflictions, I am daily oppressed with those cares which arise from our attention to so many churches ; this multiplies my distresses. Who, in all these communities is weak, whose weakness I do not feel and endeavour to assist ? Who is perverted, and I am not on fire to recover him ? If any boasting be allowable, it may at least be allowable to boast of sufferings. God knoweth the truth of what I affirm.

The Gospel.—Luke, viii. 4.

It was about this time that Jesus delivered the parable of the sower, to a large and mixed company. Under this similitude he presented a view of the gospel dispensation, and of its effects on different characters.

As a husbandman, said he, was sowing his seed, some fell on the beaten road, and was picked up by birds. Others falling on a rocky soil, sprung up indeed, but soon withered for want of moisture. Some again fell among thorns, which grew up faster than the seed, and choked it. But such as fell upon good ground, prepared to receive it, brought forth fruit in great abundance.

This parable Jesus recommended with much earnestness to the attention of his hearers. When the disciples were alone with him, they asked him privately the meaning of it. To you, said Jesus, I can speak without reserve; but to the people in general I speak in parables: their prejudices shut their ears against *direct* instructions; they must, as it were, be drawn to *instruct themselves*. With regard to the parable, the seed is the gospel; the beaten path represents those hardened hearts on which it makes no impression; the shallow soil, where the seed is choked, hints at those who cannot bear the test of persecution; and the weedy soil, those whose religion is choked by the cares and pleasures of the world; while the good ground gives us the resemblance of those who, in the sincerity of their pious hearts, hear the gospel and obey it.

QUINQUAGESIMA, OR SHROVE* SUNDAY.

The Collect.

This prayer, for the gift of Christian charity, was composed A.D. 1549, and introduced into King Edward's first book.

* The word shrove is derived from the Saxon, *to shrive*, that is, *to confess*.

O Lord, who hast taught us that all our doings without charity are nothing worth, send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues; without which, whosoever liveth is counted dead before thee. Grant this, for thine only Son Jesus Christ's sake. Amen.

The Epistle.—1 Cor. xiii. 1.

Preface.

The Apostle having observed, that the minds of the converts at Corinth were too much bent upon obtaining distinction and pre-eminence, observes that even spiritual gifts, such as the power of speaking different languages, could not be conferred on all; yet all might attain, what was in fact the foundation of Christian excellence,—Christian charity.

Though a person were possessed of every spiritual attainment, though he could speak the language of angels, though he were endowed with the gift of prophecy, though he understood the whole mystery of the redemption of man, and was actuated by a

In the reformed church, the ancient practice of shriving or confessing at this season is only known by name; but amongst Roman Catholics confession is continued to this day, as a preparation for the more religious observance of Lent, which begins on the following day.

Prior to the reformation, every communicant throughout the kingdom was obliged to confess his sins to his priest, and those who were convicted of notorious wickedness were compelled to do public penance.

In the present time, though the reformed church does not require us to practise those austerities which the Romish church enjoined, she yet requires that we should, when about to commemorate the passion and sufferings of Jesus Christ as an atonement for the sins of mankind, withdraw our minds as much as possible from the ordinary cares of the world, and in earnest prayer to implore the grace of God to strengthen our weakness, and confirm us in our purposes to live according to his holy word.—*Clavis Calendaria*,

faith that could work the greatest miracles ; though his *actions* were as splendid as his *endowments*, though he gave his whole possessions to the poor, and submitted his body even to martyrdom itself, yet still, if these endowments and these actions could be supposed to exist without charity, they would be of no avail. He whose heart is warmed by this principle, is gentle and kind to all : he is free from envy, pride and vanity ; no improper behaviour is seen in him ; he never interferes with the good of others ; he is patient of injury, and the last to put an unfavourable construction on others ; nothing that hurts another gives pleasure to him ; nothing but what has in some respect a religious tendency gives him real joy ; his life is a constant course of opposition to his bad inclinations ; he bears with the humours of those about him, seeking to hide rather than expose them ; he allows not himself to believe the slanders which he hears, and preserves his good opinion of others as long as he possibly can. Consider, also, that as this spirit of charity *excels* all apostolic gifts, it outlasts them also. Prophecies shall be fulfilled, languages shall become unnecessary, and spiritual knowledge (here so imperfect) shall vanish in its future completion ; but charity shall continue with us to all eternity. In the present life, as we advance in years and become better informed, our views are continually changing ; in the same way, when we compare this world with the next, we may be said here to see only through faith and hope ; but hereafter, when we shall be removed to perfect vision, the objects of *faith* and *hope* being attained, Christian charity, converted into heavenly love, shall be the great source of all future enjoyments.

The Gospel.—Luke xviii. 31.

Jesus now told his disciples, more plainly than he had yet done, that their present journey to Jerusa-

lem should end in his being treated with every indignity which his enemies could invent, and that finally, he should be put to death; but on the third day, he assured them, he should rise again. The disciples, however, notwithstanding this plain language, had no clear conception of what he meant.

Jesus had now arrived near Jericho, where a blind man sitting by the road side, and hearing a multitude pass along inquired the occasion of it. Some of the crowd telling him that Jesus of Nazareth was passing that way, he cried with a loud voice, and calling him by the name of Jesus, the Son of David, begged he would have mercy on him. The people rebuked his importunity; but he still continued his cries, till Jesus coming to the place, ordered him to be brought to him, and asked him what he wished for; to this the man answered, Lord, that I may receive my sight. Jesus immediately restoring him, said, his great faith had procured that blessing. He then followed Jesus with the rest of the people, and was joined by the whole crowd in praising God for so wonderful a mercy.

ASH WEDNESDAY.

The Collect.

This prayer, for contrition of heart, was composed at the establishment of the Liturgy, in 1549.

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent, create and make in us new and contrite hearts; that we, worthily lamenting our past sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

*The Epistle.—Joel, ii. 12.**Preface.*

The prophet having in the preceding part of this chapter described the dreadfulness of God's judgment, goes on to exhort the people to repentance.

Bow down your hearts before me, saith the Lord; repent ye of your transgressions; for it is not the outward demonstrations of repentance, the rending of your garments;* but the broken and contrite heart that shall be accepted. For God is gracious and merciful, and beareth long with the provocations of men. If you repent, will he not pardon? Bring even now the meat and drink offerings, proclaim a fast, and call together a solemn assembly of the people. Let all ranks and ages appear before the Lord, and sanctify themselves before him! Let the priests, the ministers of Jehovah, mourn between the porch and the altar; let them say, Spare thy people, O Lord, and for the glory of thy name give them not into the hands of their enemies; lest the heathen should rejoice, and blaspheme thy sacred name.

The Gospel.—Matt. vi. 16.

Whatever religious austerities you practise in a worldly motive, will meet with a worldly reward only. It is devoting the action to God which sanctifies it in his sight. Thus spiritualizing your minds, consider not your worldly goods as your treasures. They are liable to many accidents. But consider the enjoyments of a blessed futurity alone in this light; for they are the only treasures not subject to decay. And be assured that where your treasure is, that, and your heart, will always be together.

* The Hebrews, when they mourned for either public or private calamities, expressed their sorrow by tearing their clothes, smiting their breasts, fasting, &c.

THE FIRST SUNDAY IN LENT.

This prayer, for ability to govern the carnal part of our nature, was composed and introduced into the Liturgy in 1549.

O Lord, who for our sakes didst fast forty days and forty nights; give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions, in righteousness and true holiness; to thy honour and glory, who livest and reignest with the Father and Holy Ghost, world without end. Amen.

The Epistle.—Cor. vi. 1.

As the ministers of God, we entreat you not to receive the grace of God in vain: but to remember the words of the prophet, in which God promises a day of salvation to the Gentiles, which day of salvation be assured is now fully come.

For myself, it has been my constant endeavour so to live, as to throw no scandal on the ministry of the gospel. I have not lived a life of worldly enjoyment, but one of constant suffering, either from the enemies of religion, or in the course of my ministerial labours. I have endeavoured also, to unite the practice of truth with the knowledge of it, and to give my preaching force, not only by miracles, but by a holy life.

In the mean time, uninfluenced by the favourable or unfavourable opinions of men, I pass daily through that variety of contradictions, which are ever incident to the life of an apostle—living and dying, at the same time; persecuted, yet exalted; sorrowful, yet rejoicing; poor myself, yet making others rich; deprived of every thing, yet possessing all things.

The Gospel.—St. Matt. iv. 1.

It pleased God to shew, that that Saviour who was to die for our sins, was himself free from sin,

and that he was to succour his faithful servants in temptation, both knew what temptation was, and was himself beyond its power. With this view, Jesus retired, under the guidance of the spirit, into a desert place,* where undergoing a long fast, as the great prophets of the law, Moses and Elijah had formerly done, he began to faint.

At that critical moment the tempter appearing before him, made his first application to the necessities of nature. "If thou be the Son of God, command these stones to be made bread." Jesus gave his answer a spiritual turn, implying that mere earthly food was not so necessary to man as the heavenly food of religion and truth; and that man in his exigencies ought always to depend upon the providence of God. On this answer the devil framed his second temptation. Having placed Jesus on a pinnacle† of the temple of Jerusalem, he wished

* This place is supposed to have been the great wilderness near the river Jordan, and is thus described by Maundrell in his travels. "It is a most miserable, dry, barren place, consisting of high rocky mountains, so torn and disordered, as if the earth had suffered some great convulsion. There could not be found in the whole earth a more comfortless and abandoned place."

† This was probably the gallery or parapet, on the top of the buttresses which surrounded the roof of the temple, properly so called. The temple was built on a mountain, so steep and uneven, that in some places the walls that surrounded it were 300 cubits, or 526 feet in height. From this elevation could be seen the vast concourse of people, who were worshipping in the area below. Hence the seducer flattered himself that our Saviour, indignant at the doubts which he artfully expressed of his being the Son of God, would be eager to give him, and all the multitude that beheld them, a most convincing proof that he was so, by casting himself from the height on which he stood into the court below, accompanied all the way he descended by an illustrious host of angels, anxiously guarding his person from all danger, and plainly manifesting by their solicitude to protect and preserve him, that they had a most invaluable treasure committed to their care, and that he was in truth the beloved Son

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him to manifest his trust in the providence of God, by throwing himself down from that height, saying, "That God in whom you trust will send his angels to sustain you from harm." Jesus replied in a passage from Moses, intimating that we ought not to try any unnecessary experiments on God's power in our preservation, but that it was enough to rely on him in all unavoidable difficulties.

The devil being thus foiled in his second attempt, endeavoured to find out, if any latent sparks of ambition or love of power were to be found in Jesus; placing him, therefore, on a high mountain,* "Look

of God, the peculiar favourite of heaven.—See *Bp. Porteus's Lectures*.

* Mount Quarantania, the ascent to which is said to be both difficult and dangerous. By all the kingdoms of the world, we are to understand, all that could be distinguished from that eminence, namely, the mountains of Arabia, the country of Gilead, the country of the Ammonites, the plains of Moab, the plain of Jericho, the river Jordan, and the whole extent of the Dead Sea.

From the contemplation of this mysterious transaction, we may deduce the following rules for the guidance of our own conduct:

It teaches us, that even the best of men may sometimes be permitted to fall into great temptations: for we see that our blessed Lord himself was exposed to the severest. They are not, therefore, to be considered as marks of the displeasure of God, but only as trials of our virtue; as opportunities graciously afforded us to demonstrate our sincerity, our fortitude, our integrity, our unshaken allegiance and fidelity to the great ruler of the world.

In the various allurements presented to our Lord, we see but too faithful a picture of those we are to expect ourselves in our progress through life. Our Lord's temptations were, as we have seen, sensual gratifications; incitements to vanity and ostentation; and the charms of wealth, power, rank and splendour.

All these will, in the different stages of our existence, necessarily rise up, to reduce us into captivity to sin and misery. Pleasure, interest, business, honour, glory, fame, all the follies and all the corruptions of the world, will each in their turn assault our feeble nature, and through these we must strenuously

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round," said he, "from this lofty stand. See all the kingdoms of the earth (Judea) spread before thee, all these are mine and shall be yours, if you will only give up your trust in God, and place it in me."

This arrogance was too great an insult for Jesus to bear. He rebuked the devil with authority : who departing, angels came and ministered to Jesus.

THE SECOND SUNDAY IN LENT.

The Collect.

This Collect, for divine assistance in our Christian course, is found in the Sacramentarium of Gregory, and was slightly altered in the review of the Liturgy in 1662.

Almighty God, who seest that we have no power of ourselves, to help ourselves, keep us both outwardly in our bodies, and inwardly in our souls ; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. Amen.

The Epistle.—1 Thess.* iv. 1.

Let me then beseech you, my brethren, and earnestly exhort you, to observe strictly, that rule of duty which you have received. You remember the injunctions we laid upon you, against those vices

fight our way, to the great end we have in view.—*Bp. Porteus's Lectures.*

* Thessalonica was a famous city in Macedonia. St. Paul, in this epistle to the Christian converts there, instructs them concerning the last judgment, and about the manner and measure wherewith Christians should be afflicted for the death of their relations ; reproves them with much mildness and prudence, mixing strokes of praise and marks of tenderness with his reprehensions.—*Calmet.*

which are practised in Gentile countries—against fornication in particular.

A much purer life will be expected from you, than from the ignorant heathen. You know that these impurities cannot be practised without injury to others as well as to yourselves. You know also, as we have often warned you, that they will draw the judgment of God upon you. God hath called the Christians to purity of life. The impure Christian, therefore, not only despises the law of man, but also the law of God, and the impulse of the Holy Spirit.

The Gospel.—Matth. xv. 21.

Jesus went into the country adjoining Tyre and Sidon, where a Canaanitish woman, a heathen, coming to him, and addressing him by the name of the Son of David, besought him to heal her daughter, who was possessed by an evil spirit. Jesus, at first taking no notice of her, his disciples desired him to dismiss her, as she clamoured after them; but he, intending she should discover that faith which he knew she possessed, told her his office and design led him at present to assist the house of Israel only. On her still persisting to extort favour from him, he added, that it was not right to take what was thus designed for the children, and give it to dogs.* It was true, she replied; but it could not injure the children, if the dogs picked up the crumbs that fell from their master's table!

An answer so clearly comprehending the power and office of the Messiah, drew from Jesus the warmest approbation of her faith, together with an assurance that she should find her daughter recovered on her return.

* The expression *Dog* was a common term, which the Jews used, by way of contempt, to apply to the heathen. Our Saviour here uses it, not in the way of reproach, but only to assist his argument.—*Gilpin*.

THE THIRD SUNDAY IN LENT.

The Collect.

For the divine protection against our enemies, is found in Gregory's Sacramentarium.

We beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies, through Jesus Christ our Lord. Amen.

The Epistle.—Ephes.* v. 1.*Preface.*

St. Paul having in the preceding chapter exhorted his Christian converts to lay aside all sinful practises, and by gentleness, mercy, and kindness, to each other, to follow the example of that Saviour who died to redeem them, and that God who had forgiven their sins, thus continues:—

Let all impurity likewise be avoided, as well as sins against your neighbour. The philosopher of this world may excuse impure practices under the name of natural inclinations; but assure yourselves, they are utterly inconsistent with the kingdom of Christ.

Suffer not yourselves again, therefore, to be involved in that darkness from which you have been delivered. You have now a glorious light to direct you; but if it do not shew you that all Gentile impurities are entirely opposite to the spirit of the gospel, you are yet in darkness. Nothing but a direct

* Ephesus was a celebrated city of Ionia, in Asia Minor, famous for the temple of Diana. The inhabitants were noted for their superstition and pretended skill in magic.

The object of the epistle to the Ephesians was, to confirm them in the true faith and practice of the gospel.-- *Vide Mant's Bible,*

opposition to these, can make you acceptable to God. Abhor, therefore, all such impurities, which it offends * decency to mention, and consider yourselves as called by the great prophetic voice, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

The Gospel.—Luke, xi. 14.

About this time, Jesus having cast out a devil†

* This alludes to the mysteries practised by the heathen, in their idolatrous worship, and which the initiated were engaged not to divulge. The religious rites practised by the Indians at the present day are not more pure, and tend to prove that Idolatry, in all ages, is the great corrupter of moral purity. We are told by those who have witnessed the horrors of Juggernaut, that no *record* of ancient or modern history can give an adequate idea of this valley of death, which may truly be compared with the valley of Hinnom. The idol called Juggernaut, has been considered as the Moloch of the present age: for the sacrifices offered up to him by self-devotement, are not less criminal, perhaps not less numerous, than those recorded of the Moloch of Canaan.—See *Buchanan's Christian Researches*, page 22.

† It appears from some of the best and most learned commentators, that the word *devil* is applied only to designate *Satan*, the great spiritual enemy of man; and that in all other places it means *demon*. This word *demon*, they affirm, is purely Grecian, and was understood by the ancient philosophers to mean either Gods, or the descendants of Gods—heroes. Other philosophers, the Stoics in particular, understood by the word *demon* nothing more than the natural disposition and mind of man, as constituting the peculiar character of each individual. The learned Origen, whose opinions were adopted by other Christian fathers, supposed that divers kinds of demons presided over different vices.

St. Chrysostom observes that *sin* is a great Demon; and Tertullian says, you may call a man a demoniac, either from his impurity, wickedness, insolence, or any other stain. The Jews also term *vices*, *demons* or *evil spirits*, and always understood the word *demon* in a bad sense: they also attributed various kinds of diseases, or other calamities, to the agency of evil spirits or demons.

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from a dumb man, immediately healed him, and restored him to the use of his speech. On this great miracle the people shewed him every mark of respect. But the Scribes and Pharisees became the more violent against him, informing the people that he cast out devils merely through a *confederacy with them*. Others again, pretending to be dissatisfied with the miracles he had wrought *on earth*, which appeared to be no evidence of his divine commission, demanded a sign *from heaven*.

To this malice Jesus replied that, in every government an opposition among the members is fatal. If my doctrines, said he, lead one way, and the temptations of the *devil* another, how is it possible there can be any confederacy between us? Besides, said Jesus, if I cast out devils through a confederacy with evil spirits, by what means do your

The learned and skilful Dr. Willan, in his combined history of the Four Gospels, says that the diseases which in Asia were thought to arise from *demoniacal possessions*, or by the agency of evil spirits, were epilepsy, convulsions, lethargy, melancholy, madness, loss of memory, sudden loss of voice, any irregular deformity, and a wasting of the body without any apparent cause.

Among the disorders which our blessed Saviour cured by the benevolent exertion of his divine power, fever, dropsy, palsy, leprosy, blindness and lameness, are particularly named; but no mention is made of epilepsy, convulsions, or any of the different species of insanity. This, therefore, seems a strong presumptive proof, that they are to be reckoned among that class of diseases, which come under the general denomination of *demoniacal possessions*. In the eighth chapter of St. Luke, after relating the case of the Gadarene, the Evangelist adds, in the 35th verse, that the people coming to see what was done, found the man out of whom the devil had departed, sitting at the feet of Jesus, clothed, and in his *right mind*.

And again in the 10th chapter of St. John, verse 20, to have a *devil* and to be *mad*, are mentioned as expressing the same thing, "*He has a devil and is mad.*"—See a very long and interesting note in *Hewlett's Bible: Matt. 5th ch. 24th verse*.

own party cast them out? You will not suppose them to league with devils.

Allow me, therefore, only the same credit you allow them. If then you admit that I cast out devils by the power of God, you must admit also that every thing I say and teach is of Divine authority.

When one man overcometh another, and taketh from him his strong holds, you assuredly know which of the two is superior. So that, as you see me successfully oppose the works of the devil, I may well consider him who is not with me, to be most *maliciously bent* against me, and he must take that consequence which he draws upon himself.

Let not your wicked hearts therefore harden you beyond repentance. When an evil spirit has left a man, and, finding no resting place, returns to him again with new force, the last state of such a person is worse than the first. Take care, therefore, lest you Jews, who have been delivered from *heathen ignorance* by the law of Moses, may not place yourselves in a still *worse state* by rejecting the gospel.

As Jesus was thus speaking, a woman from the crowd, struck with admiration at the wisdom and authority of his discourse, cried out, "Blessed is the mother that bare you, and the breast that you have sucked." Jesus, who took every occasion of giving instruction, said, "Blessed rather are they who hear the word of God and keep it."

THE FOURTH SUNDAY IN LENT.*

The Collect.

This prayer for grace and pardon was adopted from Gregory's *Sacramentarium*.

* This is also called *Mid-lent Sunday*, because it is the fourth or middle Sunday between *Quadragesima*, or the first Sunday in

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour, Jesus Christ. Amen.

The Epistle.—Gal. iv. 21.

Preface.

After St. Paul had left Galatia, where he had planted the Gospel, his new Gentile converts were seduced by some Judaizing Christians, to believe that the observance of the Jewish law was necessary to salvation. To refute this error is the principal object of this epistle to the Galatians; and the Apostle endeavours to illustrate the two dispensations of the Law and the Gospel, in the beautiful allegory of the *Bond-woman* and the *Free-woman*.

Having adopted the argumentative style of expressing his opinion, he proceeds :

But let me ask you a question : Will not you, who profess so great a reverence for the law, be influenced by the law ?

There you read that Abraham had two *sons*, the one by a bond-woman, the other by a free-woman ; and that the former was born in the ordinary course of nature ; the latter in consequence of God's extraordinary promise.

This may be interpreted as an allegory : the *bond-woman* may represent the *law*, and the *free-woman* the *gospel*.

in Lent, and Easter Sunday ; which latter determines the Lent season. See note on Shrove Tuesday.

The common appellation of *Mothering* Sunday is a term expressive of the ancient custom of visiting the *mother* (or cathedral) churches, where voluntary offerings, now called *Easter offerings*, were made. Public processions, which formerly were very common, have been discontinued ever since the middle of the thirteenth century ; and the contributions made on that occasion settled into the present trifle paid by the people under the title of *Easter offerings*.—See *Clavis Calendaria*.

We Christians, therefore, as Isaac was, are accounted the children of the promise; and as such we inherit the ill usage which Isaac met with. But what saith the Scripture? "Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with the son of the free-woman." So then, my brethren, we are not the children of the *bond-woman*, or the law; but are freed from its obligations by being the children of the *free-woman*, or the gospel.

The Gospel.—St. John, vi. 1.

Jesus passed over the sea of Tiberias, and retired to a mountain with his disciples. But his retreat could not be hid, for it was about the time of the Passover; and many people who had seen his miracles, and were going that way, heard of him, and began to crowd about him. As he saw the people gathering in that solitary place, he was desirous to give them some refreshment before he sent them away; and asked Philip (though only to try him) where he might procure food to supply so large a multitude. Philip told him that all the money they had could not purchase bread enough to supply every one with a morsel; but another of the disciples at the same time informing him that a lad there had five loaves and two small fishes, he ordered the people, who were about five thousand in number, to sit down in companies on the grass; and taking the bread and the fish, he gave thanks, and distributed them (through the hands of his disciples) among the people; and when they were all satisfied, he bade his disciples gather up the fragments, that nothing might be lost; with these they filled twelve baskets. The multitude, on seeing this great miracle, universally declared that Jesus was that prophet whom they expected.

THE FIFTH SUNDAY IN LENT.

The Collect.

This prayer for heavenly protection was introduced at the Reformation.

We beseech thee, Almighty God, mercifully to look upon thy people: that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ, our Lord. Amen.

The Epistle.—Heb. ix. 11.*Preface.*

The Apostle having, in the preceding verses of this chapter, shewn that the sacrifices and ceremonies of the temple of worship were intended as symbols of a more perfect covenant that was to succeed it, proceeds to say,

All these types and ceremonies Christ hath realized; offering his own blood instead of the Levitical sacrifice* of goats and calves; entering the true

* After the transgression of our first parents, when man had disobeyed the divine command, and God had graciously promised to send a redeemer, offerings and sacrifices were instituted, as types or representations of the Messiah.—See *Bellamy's Bible*, Gen. iv. note on fifth verse.

A lamb or kid was commanded to be slain as a *sin* offering; thus intimating that the Messiah (of whom the lamb or kid was a symbol) would, in the fulness of time, be put to death, as a sin offering for all mankind. Hence the meaning of the supplicatory address at the conclusion of the Liturgy, "O Lamb of God, that takest away the sins of the world;" and also John the Baptist's exclamation, "Behold the Lamb of God that taketh away the sins of the world;" John, chap. i. v. 29. Hence also why the death of Jesus Christ is termed a *sacrifice*, and why the bread and wine administered at the sacrament of the Lord's Supper is termed the body and blood of Christ. After the great sacrifice of the Messiah, by which all the typical sacrifices of the law were accomplished, sacrifice was for ever abolished.—See the *Epistle for Good Friday*.

Holy of Holies ; and making for us, not an *annual* but a *perpetual* atonement. And well may we suppose, if the sprinkling of the blood of animals purified the Jew from all his legal defilements, that the blood of Christ, offered through the divine appointment without spot to God, will purge us from sin. Thus Christ becomes the mediator of a new and better covenant ; redeeming by his death, and restoring to an eternal inheritance, even those who lived under the first covenant.

The Gospel.—St. John; viii. 46.

Whilst our blessed Saviour was instructing the people in the nature of his religion, and telling them that he came into the world to banish ignorance and wickedness, and through faith to lead mankind to eternal life, some Pharisees who were present affected to doubt the truth of his mission. Jesus vindicated his authority, and appealed to his approaching death and resurrection, as a proof of the truth of his pretensions. He then reproached the Pharisees for their obstinacy ; the only cause, said he, of your opposition to me, is because I tell you the truth ; either believe my authority or disprove it. An honest, sincere heart is all that is wanting for the reception of God's word : you have not this, and certainly, therefore, are not the children of God.

The Jews then in great wrath began to tax him with madness, saying, he was worse than a *Samaritan*.*

* The Israelites who revolted under Rehoboam, and formed themselves into a distinct kingdom, had Samaria for their capital city, and built a temple on Mount Gerizim, in opposition to that of Jerusalem. But the sacred authors confine the appellation of Samaritans to the Cuthites, who were sent by the Assyrians from beyond the Euphrates, to people the kingdom of Samaria, when they carried into captivity the Israelites who dwelt there. The peculiar enmity that subsisted between the Jews and Samaritans,

Jesus told them that every thing they laid to his charge was founded merely on the obedience he paid to God, whose glory he sought, and who would, in his own time, vindicate his word. What! said the Jews (with great eagerness), are you greater than our father Abraham and the prophets? Yet they are all dead. Whom do make yourself? Jesus answered, that he made himself not greater or less. His honour was from his Father, whom they called their God. But their hearts and doctrines were as opposite to Almighty goodness as his own were acceptable to it. Your father Abraham himself, said he, rejoiced to see my day; and considered it as the completion of his hopes. What! said the Jews, have you, who are not yet fifty years of age, seen Abraham? Be assured, said Jesus, that before Abraham was, I am. On this their rage exceeded all bounds: they took up stones to put him to instant death; but as his time of suffering was not yet come, he miraculously passed through them, and left the temple.

THE SUNDAY NEXT BEFORE EASTER.*

The Collect.

This prayer for grace, to enable us to follow Christ's example, and to become worthy of partaking his resurrection, is found in Gregory's Sacramentarium, and in Ambrose's Liturgy.

Almighty and everlasting God, who of thy tender love towards mankind, has sent thy Son, our Sa-

ritans, was occasioned by the calumnies and stratagems employed by the latter, to prevent the rebuilding of the temple of Jerusalem in the time of Ezra.—See *Calmet*.

* This is also called Palm Sunday, in commemoration of our Saviour's triumphal entry into Jerusalem; when the multitude that attended him strewed palm branches in the way.—See *Wheatley's Illustration of the Common Prayer*.

viour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility : mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ, our Lord. *Amen.*

The Epistle.—Phil. ii. 5.

Let each of you imitate the example of your blessed Saviour, who took upon him the lowly nature of man, and suffered death upon the cross, though he was before equal with God, and his humanity was afterwards to be exalted to the highest state of glory.

The Gospel.—St. Matt. xxvii. 1.

As Judea was a Roman province, the Jews could not legally put a criminal to death. Being resolved, however, to proceed against Jesus in a legal way, and thinking they had now obtained sufficient matter of accusation against him, they carried him very early in the morning before Pontius Pilate, the Roman Governor. In the mean time Judas, finding (what perhaps he did not expect) that his master was condemned ; carried back to the chief priests, in an agony of despair, the money he had received, as if hoping to undo the horrid deed he had committed. In vain he told them that he had betrayed an innocent person :—answers of levity and scorn were all that he received. Distracted by his guilty thoughts, he threw down the money in the temple, and, rushing out, put an end to his life.

The chief priests afterwards, not thinking it lawful to place this money among the offerings of the temple, purchased with it a burying ground for strangers : from whence that field was afterwards called *Aceldama*, or the field of blood. Thus was

fulfilled the prophecy of Jeremiah ; “ they took the thirty pieces of silver, the price of him that was valued, and gave them for the potter’s field.” Jesus being brought before the governor, was accused chiefly of a design to erect a new kingdom in Judea, in opposition to the Romans. This was supposed to be the best plea they could urge. Pilate, who did not seem to lay much stress upon it, and yet could not entirely neglect it, carelessly asked Jesus whether he pretended to be the king of the Jews ? Jesus told him, that his kingdom was of a very different nature from the kingdoms of this world. The chief priests then brought other accusations against him ; to which Jesus gave no answer, leaving the governor, who was not a little surprised at his silence, to make what use he pleased of the several charges they brought against him : Pilate, however, clearly saw that the whole prosecution was malicious. He was greatly inclined also to favour Jesus, from a private motive. He had just received a message from his wife, informing him that she had been greatly affrighted that morning in a dream,* on account of that innocent person whose cause was then before him ; and begged he would have no farther hand in it. He determined, therefore, within himself, on an expedient which he thought might save Jesus.

It was a custom at the feast of the Passover, for the governor to release some prisoners, at the option of the people ; and as there happened to be at that time in prison one Barabbas, a notorious offender, Pilate proposed this person and Jesus to the people for their option : not doubting but that, even prejudiced as they were, they would notwith-

* The ancients laid much stress on dreams, and imagined those that came early in the morning to be the most important and significant.

standing prefer the Messiah to a murderer. But he found himself mistaken : when he put the question, all who were present (and who at that early hour seem to have consisted chiefly of the high priest's servants and retainers) demanded Barabbas. What, then, said Pilate, shall I do with Jesus ? They all cried out, let him be crucified. But, said Pilate, of what offence hath he been guilty ? Upon this the clamour increased ; " Let him be crucified ! " Pilate, seemingly plainly that all he said served only to increase the tumult, called for water,* and washing his hands before them said, " I am innocent of the blood of this just person, be it at your own peril." On this they all vehemently exclaimed, " His blood be on us, and on our children ! "†

* Pilate did this perhaps agreeably to the rites of heathenism, which prescribe lustrations for such as ignorantly or unwillingly committed murder, or rather, intending to make an impression on a Jewish mob, he did it in compliance with the institutions of Moses, of which he could not be altogether ignorant ; and which, in the case of an unknown murder, ordered the elders of the nearest city to wash their hands publicly, and to say, " Our hands have not shed this blood."

In allusion to this law the Psalmist says, I will wash my hands in innocency ; that is, in testimony of my innocence. Wherefore, according to the Jewish rites, Pilate made the most solemn public declaration that was in his power of Christ's innocence, and of his own resolution to have no hand in his death.

Washing the hands is one of those symbolical actions which probably were very common in the East ; and it is so significant that it has given rise to a proverbial saying in English, and perhaps in most modern languages.—See *Hewlett's Bible*.

† This dreadful imprecation, expressed with so much solemnity, unanimity and warmth, was attended every way with such high and horrid circumstances of aggravation, that we cannot wonder it received its accomplishment after so remarkable a manner, as can, in no other account of men or times, be paralleled.—For an account of their sufferings during the siege of Jerusalem, see *The Second Sunday in Advent, Note 7*.

Nor did the vengeance of heaven stop here ; it hath pursued them

Pilate therefore, at length overcome by their clamour, released Barabbas, and condemned Jesus to be scourged and crucified. He was then delivered into the hands of the soldiers who had the care of the execution, and was carried into the guard-room.

Here the whole band of soldiers being called together, they adorned him with a scarlet robe; and putting a crown of thorns on his head, and a reed in his hand, bowed the knee before him, crying, "Hail! King of the Jews:" then, rising from their knees, they spit upon him, and taking the reed out of his hand, they struck him with his own mock sceptre.

Having thus satiated their brutal malice, they put his own garment on him, and led him to a place called Golgotha, compelling one Simon, a Cyrenean, to assist in bearing his cross. When he came to the place, after the fatigue he had undergone, they gave him (in the same spirit of mockery) a draught of vinegar and gall,* which he just tasted. Having nailed him to the cross, between two thieves, they affixed this inscription over his head: "This is Jesus, the King of the Jews;" and undesignedly fulfilled a prophecy, by "parting his garments among them, and casting lots for his vesture;" they then sat down and watched him. Then began a cruel scene of ridicule and contempt from those who

them into all the corners of the earth whither they have been driven; in all which, their circumstances are so singular, so unlike those of other exiles and captives, and so different from what befel them in their former dispersions, that no account can be given of their thus suffering beyond example but from their sinning beyond example in the crucifixion of our Saviour.
—See *Atterbury's Sermons*, Vol. 2. -

Josephus, in his account of the siege of Jerusalem, says, that such numbers of the Jews were crucified by the Romans, that they wanted wood for crosses, and room to place them!

* This was a kind of stupifying potion, intended to abate the sense of pain, and to hasten death.

attended him: "Thou, that destroyest the temple," they cried, "and buildest it in three days, save thyself."

"If thou be the Son of God come down from the cross."*

The chief priests and elders, who witnessed the execution, joined in these inhuman taunts.

"He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him; he trusted in God; let him deliver him now—if he will have him—for he said, 'I am the Son of God.'"

Even the very thieves who were crucified with him reviled him. This great catastrophe began about nine o'clock; and soon after a supernatural darkness overshadowed the whole scene, and continued till the death of Jesus. Six hours he hung upon the cross in patient suffering. As nature was exhausted, he cried out, in a loud and impassioned tone, "Eli, Eli, Lama sabachthani?" which signifies, "My God, My God, why hast thou forsaken me?"† On this one of those who stood by, dipping a sponge in vinegar, and putting it on the end of a reed, lifted it to his mouth; while others, not understanding his words, but supposing he called for Elijah the prophet, cried out, Let him alone, let us see whether Elijah will come to save him. Jesus again crying with a loud voice, breathed out his soul. Immediately the veil of the temple rent

* Mount Calvary, or Golgotha, was a little hill north of Mount Sion, on which the temple stood. It was without the gates of Jerusalem, but so near the walls that possibly the priests from thence might see the whole process of the execution without risque of defilement, by touching the dead and dying bodies; here they might safely quote, "We trusted in God," &c.—See *Fragments to Calmet*.

† Psalm xxii,

asunder,* all nature seemed convulsed; the earth trembled, the rocks were rent, and many bodies of saints arose and appeared after his resurrection in Jerusalem. Astonishment in the mean time seized the guards; and the Centurion, who attended, cried out in horror, "surely this person was the offspring of God!"

PASSION WEEK.†—GOOD FRIDAY.

The Collects.

Of the three following prayers, the first, implores the compassionate regard of God, the second supplicates for the Christian Church, and the third for unconverted nations. They were all, with many alterations, adopted from the Romish Missals at the Reformation.

Almighty God, we beseech thee graciously to behold this thy family; for which our Lord Jesus

* There were two veils of the temple: one at the entrance into the holy place; the other between the holy place and the sanctuary, called the inner veil. It was of the strongest texture, of the richest materials, and of the finest workmanship.

It has been thought by some that the high priest might now, at this very time, be present in the temple performing the solemn act of burning incense before the veil. There can be no doubt but that many of the Jewish priests saw the veil after it was rent, and they must have been as fully convinced of the reality of this extraordinary event, as if they had been present when it happened.—See *Hewlett's Bible*.

† This week is called the great, or holy week, because at this time we commemorate a transaction of the greatest importance to man; his salvation by Jesus Christ, by whom God was reconciled to man; death was conquered; the tyranny of Satan abolished; and the distinction between Jew and Gentile destroyed. Our church, therefore, calls upon her members to celebrate this event by extra devotion and meditation.

For this purpose, in the Lessons, Epistles, and Gospels appointed for this week, those portions of Scripture that relate to it are collected, in order to increase our humility by the consideration of our Saviour's.—See *Wheatley's Introduction to the Liturgy*.

Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth, with thee and the Holy Ghost, ever one God, world without end. Amen.

Almighty and everlasting God, by whose spirit the whole body of the church is governed and sanctified, receive our supplications and prayers, which we offer before thee for all estates of men in thy holy church, that every member of the same in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. Amen.

O merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live: have mercy upon all Jews, Turks, Infidels, and Heretics, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold, under one shepherd, Jesus Christ our Lord, who liveth and reigneth, with thee and the Holy Spirit, one God, world with end. Amen.

The Epistle—Heb. x. 1.

Preface.

In the preceding chapters of this Epistle to the Hebrews, the Apostle had explained to the Jews the real meaning of the rites and ceremonies of the temple worship, namely, that they were figurative of the great sacrifice of Jesus Christ, and his atonement for the sins of mankind.

The whole legal ritual, said he, is a mere typical representation; nor were its services ever intended to make a full atonement. We prove this from the

very nature of them. If they could have made a *full atonement*, what end was answered by their repetition? The worshipper, once purged, would have been free from remorse: but that was not the case. In every annual expiation, past sins were again remembered. In the nature of things, indeed, it is not possible that the blood of bulls and of goats can take away sin; and in this light we consider that prophetic passage in the Psalms, in which Christ, coming into the world, is thus represented addressing the Father: "Sacrifices and offerings for sin thou hast rejected: but Thou hast provided a body for an offering. I embrace, O God, thy gracious designs: and, agreeably to the predictions of all thy holy prophets, shall fulfill it."

Thus Christ, by realizing in his own body the offerings and sacrifices of the law, plainly establishes the one, on the abolition of the other.

By this holy sacrifice then we are justified; giving up every idea of justification by the law; not trusting in an earthly high priest, and the atonement of temple sacrifices, but in a high priest who, having offered himself a sacrifice for sin once for all, sat down for ever on the right hand of God;* triumphing over death, and making a full atonement for all his faithful servants. For this is the sense of the prophecy of Jeremiah which I quoted above; having spoken of the *new covenant* which God was about to make, and the new laws he was about to establish, the prophet adds, that in this new covenant a complete atonement should be made for the sins of mankind. In fine, then, if you allow the force of this prophecy thus far, you must conclude farther, that the offerings and sacrifices of the temple service are now rendered entirely useless.

* For the explanation of this passage, see *Note on the Creed*.

Since therefore, my brethren, we have thus a new and living way opened to us into the Holy of Holies by the blood of Christ, and since we have an eternal high priest officiating there, making constant intercession for us, let us draw near with faith and full assurance of his mercy. Let us reject all dependence on legal purification of the heart. Let us steadily persevere in the profession of our faith; raising our minds with the promises we have received. Let no prejudices against our brethren subsist among us: but let us shew our charity by an unreserved communication of kindness.

Of one thing let me particularly remind you: continue regularly your Christian assemblies, and return not to your former errors. Even in a worldly light it is prudent; for a dreadful calamity, you may assure yourselves, hangs over this unhappy country.

PREFACE TO THE GOSPEL FOR GOOD FRIDAY.*

Mark, xiv. 1.

While Jesus was discoursing with his disciples, the chief priests and scribes were consulting how to destroy him; but he was so much revered by the people, that they laid aside all thought of seizing him during the feast of the Passover, when multitudes of the people were then assembled together.

From the open part of Mount Olivet, where Jesus had been sitting with his disciples, he retired as usual to Bethany, where, at the house of one Simon, whom he had formerly cured of a leprosy, the following circumstance occurred: As he sat at meat,

* As the Gospels appointed for Passion Week are, in general, repetitions of the same events, drawn from the writings of the different Evangelists, all the circumstances preceding those selected for Good Friday are collected together, and prefixed by way of preface to the Gospel for that day, so that the narrative may appear entire.

a woman brought a box of very precious ointment, which with great respect she poured upon his head.* Judas, taking offence at this, as a waste of what might have been sold for a considerable sum of money, and given to the poor, found fault with the woman. But Jesus answered: censure her not, her zeal is highly praiseworthy: the poor you have always with you as the object of your charity; this is an extraordinary occasion; she has shewn her regard for me by anointing my body for its burial; and wheresoever the Gospel shall be preached, this act, unworthy as you may deem it, shall be recorded to her praise.

It was at this time that Judas first meditated to betray his master! With this design he went to the chief priests, and offered for a proper reward to conduct their officers where they might seize Jesus with the greatest privacy. The offer was received with joy; an agreement was made, and thirty pieces of silver† given to him, for which he engaged to bring them the earliest intelligence of Jesus's retirement.

In the meantime the Passover approached; and Jesus, having yet taken no notice of it, the disciples mentioned it to him; upon which he ordered two of them to go into the city, where they should find a man, in such circumstances as he described, entering a house. This person they were instructed to follow, and to ask for a chamber where they might eat the Passover. All this was done; and an upper room well furnished was shewn them, where proper preparation was made.

Jesus soon after came with the twelve; and as they sat at

* Chaplets of flowers, and odoriferous unguents are mentioned by several classic authors as in use at the festive entertainments, both of the Greeks and Romans, and particularly among the Jews. The custom of anointing the head seems to have been almost as common a practice as that of washing the face: for they are mentioned together by our Lord, in his direction to his disciples on the subject of fasting: "But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father, which seeth in secret.—*Bishop Porteus's Lectures.*

† This is commonly supposed to have been the shekel of the temple.—See *The Table of Coins.*

meat, he told them plainly that one of them would betray him. This threw them all into great anxiety,* each being solicitous to know whom he meant. "It is," said Jesus, "one who now eateth with me. That the son of man should die, as the prophets have foretold, is necessary for the salvation of the world: but that is no excuse for him by whom the son of man is betrayed: wretched is the state of that guilty person!"

After supper Jesus took bread, and giving thanks, brake† it, and gave it among his disciples, saying, eat this in a solemn manner, in remembrance of my body, which is given for you. Then taking the cup he presented that also to them, saying, drink this likewise in remembrance of my blood, which is shed for you. Henceforward, let the Passover cease, and instead of it let this ceremony be established among all Christians.‡

* St. Luke observes, that so little did the disciples understand the nature and intention of our Saviour's passion, or the high offence about which they were inquiring, that they soon after entered into a dispute with some warmth upon their several pretensions to greatness, when the Messiah's kingdom should be established. Jesus, in order to dispel these undue prejudices, reminded them of the difference between his kingdom and the kingdoms of this world.

"They who preside over the kingdoms of this world," said he, "exercise unbounded power, under gracious titles. But among you, let every one, who wishes to be exalted seek his exaltation from humility. Imitate the example which I set you, and as you have followed me, through all my labours and temptations on earth, so shall you be members of my spiritual kingdom, and receive hereafter its blessed distinctions."

† The Hebrews generally made their bread very thin, in the form of little flat cakes or wafers; they did not cut it with a knife, but broke it, which gave rise to that expression so usual in Scripture, of breaking bread, to signify eating. In the institution of the Eucharist, our Saviour broke the bread which he had consecrated: whence it is that the expression "*to break bread*" and "*the breaking of bread*" are used in the New Testament for celebrating the Lord's Supper.—*Calmet*.

‡ When, said Christ, my kingdom, that is *my religion*, is fully confirmed and established, by my rising from the dead, this supper shall be the memorial of a more noble sacrifice. The Pass-
over

After the celebration of this rite they sung a hymn, and Jesus retired with them, as usual, towards the Mount of Olives. That severe time of trial, said he to them as they walked, of which I have often warned you, is now at hand; the time of which the prophet speaks, "I will smite the shepherd, and the sheep shall be scattered." Be not, however, dismayed; after I am risen from the dead, I will meet you again in Galilee. Peter with great vehemence answered his master, by declaring that whoever should be offended, he certainly never should be. Jesus checked his presumption, by telling him that before the cock should crow twice, he would that very night deny him three times. Peter with still greater confidence replied, that though he should be put to death on his account, he would not deny him. In this language they all united.

By this time they were come to a part of the Mount of Olives called Gethsemane, from the oil-presses which stood there. Here Jesus, leaving his disciples, except Peter, James, and John, went with these three a little farther. My soul, said he, is exceeding sorrowful, even unto death: wait here awhile and watch with me. He then went forward a few paces, and falling on the ground, he prayed that if it were possible this hour might pass from him; * all things, said he, O my Father, are possible with

over, which was a type of the redemption to be wrought by me, shall be fulfilled and completed by my death and resurrection. The shadow passes away, the substance takes place; and when you eat this supper in remembrance of me, then will I be virtually present among you, and your souls shall be nourished and refreshed by my grace, as your bodies are by the bread and wine.
—*Bishop Porteus.*

* It is impossible to read this passage without the mind being deeply affected, and an anxious desire awakened to know why our Saviour's sufferings were so intense. The following remarks will perhaps assist the youthful reader to form some idea of this most solemn, affecting, and mysterious transaction; and may it lead them to meditate with gratitude and awe on the immensity of the divine love, thus manifested for the redemption of man.

Our first parents were created perfect; that is to say, they were created free from *sin*; *free-will*, or the power of acting right or wrong without compulsion, was conferred upon them; because

these, take this cup from me; nevertheless, not my will but thine be done. St. Luke adds, that as he thus prayed he fell into an agony, and drops of sweat like blood fell from him; and there appeared angels from heaven strengthening him. Then returning to his disciples, and finding them heavy with sleep, he rebuked them for their great unconcern in an hour of such distress. Watch, said he, and pray for God's assistance in this time of trial; the spirit truly is ready, but the flesh is weak. Having said this, he went a second time, and prayed in the same earnest manner; when he came back, he found them again heavy and confused. Returning a third time, he told them his agony was

because without free-will there could be no virtue. The tree of the knowledge of good and evil, which they were forbidden to taste, was the test of their obedience and of their virtue. They transgressed the command of their Creator; they sinned against the Almighty; and justly incurred the penalty of death, the punishment denounced by God as the inevitable consequence of sin. An act *done* can never be *undone*; no repentance could (if I may be allowed the expression) *uncommit* the act of disobedience: therefore divine justice could only be satisfied by the punishment of the offenders, or an atonement for the crime. Adam could *repent* of sin, but he could make no atonement, for he was polluted. By his transgression sin entered into the world, and all the descendants of Adam feel conscious that they partake of the disgrace, that is, of the original sin of their progenitors.

Nothing less pure than man in his state of innocence could atone for his disobedience. "By man came death, by man came also the resurrection from the dead."—1 Cor. xv. 21. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Rom. v. 19. Had not God graciously condescended to devise a plan by which infinite justice could be satisfied, man must have died eternally. By Adam's transgression, all men became sinners, that is, they partook of *original sin*.

The original sin of all mankind must be atoned for. If then we suppose that our blessed Redeemer in the garden of Gethsemane, took upon himself the aggregate guilt of all mankind, and endured the aggregate sufferings of a guilty world, we suppose what nothing less than Deity could have endured, what nothing less than infinite mercy, goodness, condescension and love, could have devised.

now past, and other trials would immediately come on. Arise, said he, the great event is at hand.

He had scarcely spoken, when a number of armed men appeared, with Judas at their head, who went up to Jesus, and saluted him; upon which the officers and servants of the high priest immediately seized him. This violence at first raised the opposition of the disciples, and one of them drawing a sword, wounded a servant of the high priest. Jesus in the mean time expostulated with them for this secret and insidious manner of taking him; but the scriptures, added he, must be fulfilled. The disciples now, seeing all was over, provided for their own safety by flight. One young man the servants seized: but he leaving his garment in their hands, escaped.

Luke, xxii. and xxiii.

From the Mount of Olives the soldiers carried Jesus to the high priest's palace, where a council of the principal Jews assembled to examine him.

In the mean time Peter followed at a distance; and entering the palace, sat down in the hall among the servants at the fire. While he was there, three persons, one after another, challenged him as belonging to Jesus; but he denied each time, declaring with great vehemence that he knew him not. Immediately the cock crew; and Jesus, who was in the same room, turning round, gave Peter a look, which brought him at once to himself; when he instantly retired to a private place, and poured out his distress in a flood of tears.

While this was passing, they who guarded Jesus treated him with every indignity: blinding his eyes, striking him on the face, and bidding him declare who struck him.

When the chief priests and scribes were assembled, Jesus was brought before them, and asked whether he professed himself to be the Messiah?* Jesus told them, that as nothing he

* *Messiah* is the name attributed by the Hebrews to that Saviour and Deliverer whom they expected, and who was promised to them by all the prophets. As the holy unction was given to kings,

could say at present would have any effect, he must refer them to that future time, when they should see an awful proof of his power. They all immediately considered this as implying his being the Son of God; and upon their urging him, he declared it plainly. On this they all cried out, what farther need have we of witness? we ourselves can now testify his blasphemy.

From the palace, therefore, of the high priest, they immediately carried him before Pontius Pilate, the Roman governor, accusing him of setting up claims to royalty, and of exciting the people against the government. Pilate accordingly asked him, whether he had any pretensions to be king of the Jews? To this Jesus answered, that his pretensions were merely in a spiritual sense, not in that in which they accused him.†

A very short examination convinced the Roman governor that the accusation was of no weight; he therefore told the chief priest that he saw nothing criminal in the person they had brought before him. This only produced more eagerness on their part: in vehement language they assured Pilate, that he had

kings, priests and prophets, by describing the promised Saviour of the world under the name of *Christ*, *Anointed*, or *Messiah*, it was sufficiently evident that the qualities of king, prophet, and high priest, would eminently centre in him; and that he should exercise them, not only over the Jews, but over all mankind, and particularly over those who should believe in him as their Saviour, their king, their priest, and their prophet.

It is not recorded that Jesus Christ ever received any external official unction. That which prophets and the apostles speak of, is the spiritual and internal unction of grace, and of the Holy Ghost; of which the outward unction, with which kings, priests and prophets were anciently anointed, was but the figure and symbol.—*Calmet*.

† In the text, Luke, *xxiii.* 3. the words are "Pilate asked Jesus, saying, Art thou the king of the Jews? and he answered him, and said, thou sayest it."

The Greeks and Romans had no word in their language that gave a decided affirmative like the English *yes*; when, therefore, Jesus replied to the interrogative of Pilate, "Thou sayest it," it is equivalent to *yes*, thou sayest rightly; but my kingdom is not a temporal but a spiritual dominion.—*Rev. F. W. Franklin*.

stirred up the people to sedition through the whole country, from Galilee even to Jerusalem. Pilate, hearing of Galilee, asked whether Jesus were a Galilean; and finding that he belonged to Herod's jurisdiction, he sent him in compliment to that prince, who happened to be at that time in Jerusalem.* Herod was glad of an opportunity, which he had long wished for, of satisfying his curiosity with regard to Jesus, of whom he had so frequently heard. He asked him many questions therefore, and hoped to have seen some miracles; but Jesus did not satisfy his curiosity, nor answer the vehement accusations of the chief priests. Herod, therefore, thus disappointed, treated Jesus, in return, with great contempt, and sent him back to Pilate. The civility, however, of Pilate on this occasion, opened a friendly intercourse between him and Herod, which had not before subsisted.

Pilate, therefore, sitting again in judgment, told the chief priests that as both king Herod and he had examined Jesus, and found no proof of the guilt laid to his charge, he should, after some slight punishment, dismiss him. This he proposed to do, agreeably to an annual custom they claimed, of having some capital offender released at the Passover. This proposal, however, displeased them; and as they claimed an option in the case, they all cried out, desiring that a criminal named Barabbas, who had lately been committed to prison for sedition and murder, might be released. Pilate made a second effort to save Jesus; but what he said was drowned in a general cry, *Away with him, away with him,—crucify him.* After a third attempt to save him, Pilate at length gave way; and released Barabbas.

The Gospel.—John, xix. 1.

Pilate hoping to pacify the Jewish priests, ordered

The palace of Herod was but a short distance from Pilate's house. It was opposite to Fort Antonio, which was built by Herod the Great in compliment to Mark Antony, in an angle of the temple. From this fort to Herod's house was about 200 yards; between them was the Dolorous road, so called because it led to Golgotha.—*Calmet.*

Jesus to be scourged; and the soldiers into whose hands he was given, added derision and ill usage to the punishment. They put a crown of thorns upon his head, and dressing him in a purple robe, fell down before him, saluting him as king; then in contempt they smote him on the face. Pilate entering into the ridicule, and hoping it might have its effect upon the chief priests, brought Jesus out to them in that ridiculous dress, and told them he had given him all the punishment which he thought he deserved. But the chief priests and officers clamoured loud to have him crucified; Pilate told them, he must then leave it to them, for he found no fault in him. By their law, the Jews answered, he certainly deserved death, for he pretended to be the Son of God.

This rather alarming Pilate, he carried him again into the judgment hall, and questioned him much about his origin, but he received no answer. Pilate, surprised at this, asked Jesus why he treated him with such neglect? do you not know, said he, that I have the power of life and death over you? You could have no power at all over me, said Jesus, unless God, for his own wise purposes, had allowed it; but their sin who delivered me into your hands is greater than yours.

This speech determined Pilate to release Jesus; but the Jewish priests cried out with vehemence, If you release this person, you cannot be well inclined to Cæsar. This was touching Pilate in a tender part; for Tiberias, the Roman emperor, was of all princes the most jealous in his temper, and the most apprehensive of a rival. Pilate, therefore, alarmed at this, sat down in a portico, which was called in Hebrew Gabbatha,* from its being a raised pave-

* "The chief priest having led Jesus to the hall of judgment, and delivered him to Pilate." They went not into the hall, but

ment ; and ordering Jesus again before him, he endeavoured to turn the idea which had been suggested to him into derision, by presenting Jesus to the people under the name of *their king*. On this the chief priests vehemently exclaimed, "Away with him, away with him, crucify him." "What! said Pilate, shall I crucify your king?" The chief priests replied, "We have no king but Cæsar." Pilate yielded to the tumult and delivered Jesus into their hands.

It was about six o'clock in the morning when they led him to execution, making him bear his cross. At a place called *Golgotha*, they crucified him ; and to increase the ignominy they crucified a malefactor on each side of him. On the cross Pilate had placed an inscription in three languages, Greek, Latin, and Hebrew : JESUS OF NAZARETH, THE KING OF THE JEWS.* But it gave offence to the chief

Pilate came out unto them ; not out of his palace into the street, but into a court (the first court probably) of his then residence, where the following incident took place. Pilate repeatedly returned into the hall of judgment, to examine Jesus ; at length he ordered a tribunal, or judgment seat, to be brought out, and to be placed on an elevated pavement, (a kind of terrace perhaps,) raised above the other parts of the court, which kept the priest, &c. separated from him. It might run along the front of the judgment hall, so that Pilate could easily bring Jesus forth to the people in his mock royalty dress ; easily receive water, &c. to wash his hands ; as the whole passed within the precincts of his palace ; the first court of which was sufficiently well adapted to the reception of the accusers, their company, &c.—*Calmet; Fragments.*

* It must be remarked that our Lord, according to his human descent, was the *legal* heir to the throne of David ; and as he left no issue, the ruling branch of David's family became extinct in the death of Jesus ; consequently the sceptre departed from Judah, according to the prediction of Jacob, "the sceptre shall not depart from Judah until Shiloh come."—Gen. xlix. 10. It is universally agreed by commentators that the word Shiloh refers to the Messiah. When Pilate, therefore, said to the Jews, "shall

priests, and they desired Pilate to write only, "who pretended to be king of the Jews;" but Pilate refused to make any alteration. In the mean time, the soldiers divided his garments among them; but as his inner coat was without a seam, instead of rending it they cast lots for it: thus remarkably fulfilling that prophecy in the Psalms, "They parted my garments among them, and for my vesture they cast lots."

During this melancholy scene, the mother of Jesus, with some other women who had attended him, stood by his cross. Jesus seeing John near them, recommended his mother to his particular care; that disciple therefore took her home with him, and kept her with him while she lived. Jesus, knowing that every thing relating to his life and death was now fulfilled, to accomplish the last prophecy, which mentioned "their giving him vinegar to drink," complained of thirst; on this one of the soldiers dipped a sponge in vinegar, mixed with hyssop, and putting it at the end of a reed, reached it to his mouth; Jesus tasting it said, "It is finished;"* and bowing his head expired.

"shall I crucify your king?" he unknowingly gave him the appellation to which he was *lawfully* entitled. Again, at the crucifixion, by the inscription which he placed on the head of the cross, he unconsciously fulfilled the designs of Providence, in giving an undesigned testimony to a most important truth.—*See Fragment to Calmet.*

* When our Saviour uttered these words, "it is finished," He changed the state of the universe; at that moment the *Law* ceased, and the *Gospel* commenced. This was the memorable period of time which separated the old and the new world from each other: on one side the point of separation we behold the Law, with its priests, its sacrifices, and its rites, retiring from sight; on the other side, the Gospel, with its simple and venerable institutions, is coming forward into view. Significantly was the veil of the temple rent in this hour; for the glory then departed from between the cherubim; the legal high priest delivered up his urim and thummim, his breast-plate, his robes, and his incense; and Christ stood forth as the great high priest

In the mean time the Jews, not knowing that Jesus was dead, and wishing the bodies to be removed before the sabbath (which being in the Passover week, was a sabbath of more than ordinary solemnity), begged Pilate to order the legs of the criminals to be broken, lest there should be any remains of life in them on their being taken down from the cross sooner than usual. The soldiers accordingly brake the legs of the two criminals who were executed with Jesus; but finding that Jesus himself was certainly dead, they thought it unnecessary to break his legs, and one of them, therefore, thrust a spear into his side, from which issued blood and water. All these circumstances the writer of this account witnessed, and bore testimony to the truth of them. On the last two he lays a particular stress; the former completing that prophetic type of the paschal lamb, of which a bone was not to be broken; and the latter fulfilling a prophecy of Zechariah, "they shall look on him whom they have pierced."

EASTER SUNDAY.*

The Collect.

This prayer, for grace to will, and power to do good, is composed from a form in the Sacramentarium of Gregory.

of all succeeding generations. By that one sacrifice which he now offered he abolished sacrifices for ever; altars on which the fire had blazed for ages, were now to smoke no more; victims were no more to bleed; not with the blood of bulls and goats, but with his own blood he now entered the holy place, there to appear in the presence of God for us. At this hour the prejudices which had so long divided the Gentile from the Jew, were done away; Christ gathered into one all the faithful out of every kindred and people; he proclaimed the hour to be come, when the knowledge of the true God should no longer be confined to *one nation*, nor his worship to *one temple*, but over all the earth the worshippers of the *Father* should serve him in spirit and in truth.—*Dr. Hugh Blair.*

• Easter is the highest festival in the church, and was observed

Almighty God, who through thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord: who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Epistle.—Coloss. iii. 1.

Through the resurrection of Christ, you are raised to the hope of eternal life. The great conclusion therefore is, that you should set your affection on heavenly, not on earthly things. In this world you are dead; you must consider your life as laid up with Christ, and in his blessed keeping, till the great day shall restore it to everlasting happiness.

Under a sense, then, of these high expectations, purify all those gross affections and appetites, which have ever drawn the wrath of God upon mankind, and which, like other heathens, you indulged in before your conversion.

as such from the earliest ages of Christianity. According to St. Augustine, it was commanded to be so, either by the Apostles, or by the first general councils. The English name of it is derived from the Saxon word *Oster*, which signifies, *To rise*.—See *Clavis Calendaria*.

Of the day on which Christ arose from the dead, it may with more propriety than of any other day be affirmed, "This is the day which Jehovah hath made." A morning then dawned, which is to be followed by no evening; a brighter sun arose upon the world, which is to set no more; a day began which will never end; and night and darkness departed to return not again. Easter-day is in a peculiar manner consecrated to *Him*, who by his resurrection triumphed over death and hell. On that day, through faith, we triumph with him; "we rejoice and are glad in his salvation."—*Bishop Horne on the Psalms*, vol. ii, 324.

The Gospel.—St. John, xx. 1.

On the morning after (*the Jewish Sabbath**) while it was yet very early, Mary Magdalen (who had observed where the body of Christ had been deposited, by Joseph of Arimathea, and Nicodemus) went to the sepulchre; and found the stone removed which had been placed to secure the entrance.† At

* In the Hebrew language the word *Sabbath* signifies *rest*, and the seventh day, answering to our Saturday, was kept holy by the Jews, to commemorate the completion of the Creation, by its Divine Author, the Omnipotent Jehovah! Christians sanctify the *first* day of the week, because on that day Jesus Christ, the Redeemer, arose from the dead.—See *Buck's Theological Dictionary*.

† We are informed by St. John, that close to where Jesus was crucified, there was a garden, and in that garden “a sepulchre wherein never man had yet been laid;” and from the other Evangelists we learn, that the sepulchre was “cut in a rock.”

It was customary for great men, and those eminent for wealth and station, to form their sepulchres in rocks, and it was foretold, that though Christ should be numbered with transgressors, he should yet make his grave with the rich.—Isaiah, liii. 9.

The sepulchres generally consisted of two chambers. In the inner one was a kind of bench, formed of a piece of rock, on which was laid the body of the deceased person, wrapped up in linen, not enclosed in a coffin as is customary with us. The entrance to the inner chamber or cave, was usually closed by a door; in the present instance (the door perhaps was not finished) a large stone was placed against the entrance, which effectually closed it, and that nothing might be wanting to its security it was sealed, and impressed, it is generally thought, with Pilate's signet.

In the outer chamber, the Roman guard, appointed to watch that the disciples did not come and steal the dead body of Christ, most probably passed their nights.

How great must have been their astonishment! how terrific in appearance must the brilliant and lightning-like countenance of the Angel have been, when having entered the first apartment, he advanced to the second, and rolled back the stone from the door!

this, she was greatly disturbed ; and ran to tell Peter and John what she had seen : who immediately hastened to the sepulchre. John arriving first, looked in, and saw the linen clothes lying in order. Peter coming afterwards, entered the sepulchre, and saw the clothes lying as John had described them ; and the napkin folded by itself which had been bound round the head.

Then John also went in, and comparing all things together, began to be convinced that Jesus was risen : for, of that full conviction which he might have had from the prophets, he had yet no idea. With this imperfect information, the two disciples returned to their brethren.

THE FIRST SUNDAY AFTER EASTER.

The Collect.

This prayer, for purification of soul, was composed for Edward the Sixth's first prayer book, and appointed at that time for Easter Tuesday. At the review of the Liturgy in 1662, it was fixed for this Sunday.

Almighty God, who hast given thine only Son to die for our sins, and to rise again for our justification, grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth, through the merits of the same, thy son Jesus Christ our Lord. Amen.

The Epistle.—I. John, v. 4.

The faith of a Christian, and that regenerating principle which it introduces in the mind of man, place us above the world ; and this faith depends on the evidence given at the baptism and death of

door ! Such an effulgence of light, concentrated within the small antichamber, might well fill the keepers with fear, and trembling, and amazement.—See *Fragments to Calmet*.

Christ; and on the miracles which he wrought through the Spirit.

Under the law, two or three witnesses in human affairs are thought sufficient. To the truth of our religion, we have the testimony of three; the Father, the Son, and the Holy Ghost, who, as they are equal in power, unite all in testimony.

The earthly one above mentioned, agrees with this heavenly testimony. The miracles which our Saviour wrought,—the evidence that appeared at his death: such is the testimony of God to this great truth; which is certainly superior to any human testimony.

Besides, he who truly believes, feels all this evidence fully confirmed in himself; whereas, he who disbelieves, rejects the strongest testimony of God; and gives up all the hopes of his salvation; which depend on faith in Christ, and obedience to his laws.

The Gospel.—St. John, xx. 19.

Preface.

In the seven preceding verses of this chapter, the Evangelist relates the meeting of our Saviour and Mary Magdalene near the sepulchre; and her being commanded to go to the disciples, and inform them that Christ was risen from the dead: he then continues,

On the evening of that very day (the first day of the week) on which Mary had told these things to the disciples, as they were assembled privately for fear of the Jews; Jesus stood in the midst of them, and having blessed them, shewed them his hands and his side, which fully convinced them of the reality of his body, and threw them into an ecstasy of joy.

He then blessed them again, and told them, he sent them into the world, to continue that gracious work of preaching the gospel, which his father had

entrusted to him : adding, with the expressive symbol of breathing on them, a repetition of the promises of the Holy Ghost, and of the power of proclaiming remission of sins, on the terms of the gospel.

THE SECOND SUNDAY AFTER EASTER.

The Collect.

This prayer, for ability to follow the example of Christ, was composed A. D. 1549, and inserted in Edward the Sixth's first prayer book.

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an example of Godly life : Give us grace, that we may always most thankfully receive that his inestimable benefit, and also daily endeavour, ourselves, to follow the blessed steps of His most holy life, through the same Jesus Christ our Lord. Amen.

The Epistle.—I. Peter,* ii. 19.

If a man suffer patiently for his offences, he deserves little praise. But when with resignation to God, he bears unjust usage, God will not fail to accept his patient sufferings. Remember always, as the pattern of your imitation, the great example of your blessed Saviour ; who, though innocent himself, bore all the reproaches and cruelty of his persecutors, with submission to God. He bore even

* The general design of St. Peter's first Epistle, is to exhort us to practical virtue, to a quiet and blameless life, and to patience and fortitude under distresses and persecutions. This Epistle is very generally admired as a composition : the learned Erasmus says it is full of Apostolical dignity and majesty ; and Ostervaldt calls it one of the finest works in the New Testament.—*Rev. Dr. Mant.*

the punishment of the cross, for the sins of mankind. In short, consider yourselves as having formerly been as sheep going astray; but now brought to the fold of Christ.

The Gospel.—St. John, x. 11.

Preface.

The Gospel for this day is part of the beautiful parable of the good shepherd, in which our Lord points out to the Pharisees, that the Mosaical law being on the point of ceasing, the way to Salvation was by faith in him alone; and that as a good shepherd took care to guide his sheep to the pasture, through the sheepfold, He directed his followers to future happiness by the Gospel dispensation.

I am the true shepherd, ready to lay down my life for my flock. The hireling seeth the wolf coming, and being without any affection for his flock, leaveth them to be destroyed. He leaveth them, because he is a mere hireling, and careth not for them. The true shepherd is united to his flock. He and *it* are united, as the Father and Son are united. Other sheep also I have of different folds: them also will I draw together and unite with these—There shall be one fold, and one shepherd.

THE THIRD SUNDAY AFTER EASTER.

The Collect.

This prayer, for grace to perform our Christian duty, was translated in 1549, from a form in the Sacramentarium of Gregory, and the Liturgy of St. Ambrose.

Almighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and fol-

low such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

The Epistle.—I. Peter, ii. 11.

Preface.

In the former part of this chapter, the Apostle tells the Christian converts, that as they are now born anew into the holy religion of Christ, they must lay aside all malice and guile, and hypocrisy, and evil speaking; and consider themselves as forming part of a nobler temple, than that of the Jews; and in which, a much more spiritual sacrifice is offered to God, through Christ.

My brethren, being then fully impressed with the high ideas of the dignity of your heavenly calling, consider yourselves only as passengers through this world, and abstain from all its guilty pleasures, which debase and corrupt the soul. Among your Gentile neighbours, let your conduct be particularly guarded. Though they consider you now as ill-disposed people, they may begin to admire your innocent and pious behaviour; and may at length be led to serious thoughts, on some alarming day of visitation. And to shew them that you do not wish to interfere with any of their civil rights, submit peaceably to whatever government you live under, and to every department of it. And let it be done in obedience to the will of God. This also is the most effectual way of silencing the prejudices and ignorance of your adversaries. You are free, in one sense, indeed; but you must not consider your freedom as a privilege against the rights of government; but merely in a spiritual sense. Pay therefore such respect to the several orders of men, as is due to them; shewing, at the same time, an affectionate regard to each other, from whatever stock you become Christians. In short, adhere firmly to your religion, and perform all the duties of good citizens.

The Gospel.—St. John, xvi. 16.

Jesus once more reminded his disciples of the shortness of the time he should be with them, and of his speedy return.

But notwithstanding all the intimations which he had given them of his death and resurrection, they did not comprehend his meaning; but questioned each other privately about it.

Jesus, knowing their anxiety, told them that as to the first of these events, it would certainly occasion grief to *them*, as well as triumph to their enemies: but their sorrow, like that of a woman in travail, should be turned into joy: a joy of a more lasting nature than their sorrow had been;—such a joy as should never be taken from them.

THE FOURTH SUNDAY AFTER EASTER.

The Collect.

This prayer, for an attachment to the things which are above, was composed in 1549, and altered at the last review, 1662, to its present form.

O Almighty God, who alone canst order the unruly wills and affections of sinful men, Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found, through Jesus Christ our Lord. Amen.

The Epistle.—St. James, i. 17.

St. James having cautioned his followers against the sin of imputing their errors to temptation thrown in their way by God, adds,

Do not then, my brethren, fall into so pernicious an

error; but consider God, unchangeable in his nature, as the author only of good.

Through his free grace he created us—Through his free grace he has redeemed us. Under a sense therefore of God's goodness to us, let us behave kindly to each other. Let us be humble-minded,—open to conviction,—and particularly careful not to mix heat and animosity with our religious differences. The passionate advocate never advances the cause of religion. Lay aside, therefore, every degree of bitterness.

That holy gospel which is to save your souls, can be received only in the spirit of meekness.

The Gospel.—St. John, xvi. 5.

Jesus said unto his disciples, even now you do not consider the blessed mansions to which I am going, nor the Comforter, whom I cannot send to you unless I go: but you consider only the melancholy part, and are distressed merely because I am about to leave you, though it is absolutely necessary that the Comforter should come, not only on your account, but for the sake of the world.

Of these great points, he must make mankind sensible:—of sin in rejecting me,—of that justification which they can only have through my death,—and of which my resurrection is a proof; and of a last judgment, in which a final sentence shall be passed on all men. I have still many things to say to you, which you are yet unable to bear. But when the spirit of truth is come, he will communicate to you the whole truth.

THE FIFTH SUNDAY AFTER EASTER.*

The Collect.

This prayer, for grace to know and fulfil our duty, was adopted in 1549, from the Sacramentarium of St. Gregory.

* This Sunday is called *Rogation Sunday*, and the three days preceding

O Lord, from whom all good things do come: Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. Amen.

The Epistle.—St. James, i. 22.

Remember, that religion does not consist in hearing the truth only, but in practising it. Every thing else is self-deceit. The gospel is the great rule of life and manners; and he who does not use it as such, is like a man who looks in a glass, merely for curiosity: but leaves it instantly without examining what defects in his appearance he should rectify.

He alone can receive any advantage from the gospel, who examines it so as to govern himself by its precepts. Nor must he consider his religion as sincere, if it lead him into uncharitable and bitter language; instead of those benevolent actions and that heavenly conversation in which religion so much consists.

The Gospel.—St. John, xvi. 23.

After that time, said Jesus (alluding to his resurrection), I shall no longer instruct you in person. Instead of applying to me, you shall apply directly

preceding the Ascension, are called *Rogation days*. They receive their names from the Latin word *rogatis* or the supplication, that was in those days offered up in solemn procession. At the Reformation, when all processions were abolished as superstitious, yet for retaining the perambulations of parishes, it was ordered that the people shall once a year, at the time accustomed, with the curate and substantial men of the parish, walk about the parishes as they were accustomed to do, and at their return to church make their common prayer.—See *Wheatley's Illustration of the Common Prayer*.

to the Father, in my name, which you have never yet done, and your petitions shall be answered.

All obscure intimations will be unnecessary; the truth shall be set plainly before you. Nor is it needful for me to pray for you. The Father himself loveth you. Your faith and love have given you favour before him. You may assure yourselves, therefore, (to sum up what I have been saying) that, as I came from the Father, when I came into the world; so I shall go again to the Father, when I leave it.

The disciples replied, they now perfectly understood him—they were convinced he knew all things; and were firmly established in their belief. Do you now believe? said Jesus; be not too confident in your own strength. Within a very little while you shall all be terrified and scattered from me. Not that I want any human assistance; but I wish to caution you against presumption. Thus, I have given you sufficient ground of comfort. In this world you must expect your trials; but follow my steps. I have overcome the world. My example will lead you to peace and happiness.

THE ASCENSION DAY.*

The Collect.

This prayer, for heavenly-mindedness was adopted in 1549, from Gregory's Sacramentarium.

* Forty days after the resurrection, our blessed Saviour publicly ascended with his human nature into heaven: as a thankful acknowledgment of which great and mysterious act of our redemption, the Church hath from the beginning of Christianity set apart this day for its commemoration.—See *Wheatley's Illustration*.

It was from Mount Olivet that our Saviour ascended into heaven, not in appearance only, but in reality and truth, visibly and locally, a real motion of his human nature; sudden, glorious, and

Grant, we beseech thee, Almighty God, that like as we do believe thy only begotten Son, our Lord Jesus Christ, to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

The Epistle.—Acts, i. 1.

What I have already written, Theophilus, contains an account of the life and doctrine of Jesus Christ, till the time of his Ascension; including the forty days he continued with his disciples, from his resurrection; in which he gave them infallible proofs of the reality of the event. At that time also he instructed them not to leave Jerusalem till they should receive the Holy Ghost; reminding them of what they had heard him say, that John baptized with water; but that he should baptize them with the Holy Spirit. So little, however, did the disciples at that time understand these things, that after the great event of his resurrection, they asked him whether he then meant to restore the kingdom of Israel to its ancient glory? Jesus told them, it was not for them to inquire into the times and seasons of things, which the Father reserved in his own power. They had concern only with what related to themselves, and the great errand on which they were sent. They should propagate the gospel, and confirm the truth of it, both among the Jews and Gentiles; and should be endowed with sufficient power to this purpose, through the influences of the Holy Spirit.

and in a triumphant manner. He was parted from his disciples while he was solemnly blessing them, and multitudes of angels attended him with shouts of praise.—See *Buck's Theological Dictionary*.

This was one of the last discourses which Jesus held with his disciples. Soon afterwards he was taken from them; and in their sight ascended into heaven.

As they stood eagerly gazing after him, it pleased God to quiet their anxiety by the appearance of two angels to them; who said, You disciples of Jesus, why stand you here, expecting his return? He will return, but not till that time when he shall come to judge the world.

The Gospel.—St. Mark, xvi. 14.

Jesus appeared to the eleven disciples when they were assembled together, and gently chid their unbelief in a matter of which he had so often spoken to them, and which had been so well attested by eye-witnesses. He then gave them his last instructions. Go, said he, and preach the gospel, from henceforth, to all the world. They who believe its doctrines, and obey its rules, shall be saved; but they who reject its evidences, must take on themselves the consequence. And that you may be better enabled to preach the gospel, you shall be endued with the power of working miracles. After Jesus had given them these instructions he ascended into heaven: and they, obedient to his word, went out, and every where preached the gospel, and confirmed the truth of it by miracles.

THE SUNDAY AFTER ASCENSION DAY.*

The Collect.

This prayer, for the comfort of the Holy Ghost, and exaltation into heaven, was, with a little alteration, adopted in 1549 from the old Missals.

* This is called *Expectation week*, for now the Apostles were earnestly

O God, the king of Glory, who hast exalted thine only Son, Jesus Christ, with great triumph unto thy kingdom in heaven ; we beseech thee leave us not comfortless ; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour, Christ, is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

The Epistle.—I Peter, iv. 7.

Let this great consideration sink deep within you, that the end of all things is at hand. Let it urge you to be serious, devout, and charitable. Charity does not expose either your own sins or the sins of others. Communicate with each other the things of this world. Communicate also the exercise of spiritual gifts, as good stewards of the different graces of God ; and whether you expound in the church, or minister, or perform any other office, consult only the glory of God, through Christ, to whom be honour and praise, for ever and ever. Amen.

The Gospel.—St. John, xv. 26, and part of chap. xvi.

The spirit of truth, which I shall send among you, after my departure, will raise up steady professors of the Gospel ; among whom, you also, who have been with me from the beginning, shall be the principal witnesses and leaders. All those sufferings which you must needs undergo from irreligious men, I mention now to you, that you may not be surprised when they happen ; and that a completion of what I tell you of my *sufferings* may be a foundation of your faith in my *promises*. At first I did not mention these things to you, as you were then unprepared to receive them.

earnestly expecting the fulfilling of that promise of our Lord, " If I go away, I will send the comforter to you." St. John, xvi. 7.—See *Wheatley's Illustrations*.

WHIT SUNDAY.*

The Collect.

This prayer, for the illumination of the Holy Spirit, was adopted in 1549, from the Sacramentarium of Gregory.

God, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit ; grant us by the same spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same spirit, one God, world without end. Amen.

The Epistle.—Acts, ii. 1.

The time was now come when the great promise of the descent of the Holy Ghost was to be fulfilled. The circumstances of that wonderful event were these.

As the body of the disciples were assembled at the celebration of the feast of Pentecost, they were at first astonished with a sound like a rushing wind, which filled the house in which they sat.

This was succeeded by a luminous appearance like fire, which in the form of tongues rested on

* The feast of Pentecost was highly esteemed by the Jews, in commemoration of the law having been delivered on Mount Sinai at that time ; and no less so by the Christians, as it was on that day the Holy Ghost visibly descended upon the Apostles, by which the miraculous power of preaching in different languages the truth of Christianity was conferred upon them.

It was styled Whit Sunday, partly because of those vast diffusions of light and knowledge, which were then shed upon the Apostles to enlighten the world ; and partly from the white garments that were worn by the converts, who at this time received the sacrament of baptism.—*Wheatley's Illustration of the Common Prayer.*

the head of each person present. The effect immediately followed. They were all inspired with the Holy Ghost; and found themselves endowed with a miraculous power of speaking languages.

There were at this time, at Jerusalem, on occasion of the feast, a numerous body of Jews and proselytes from several parts of Europe, Africa, and Asia; who, being informed of this great event, had conversation with the disciples; and were astonished to hear them discourse with every man, in his own language, on the great truths of the Gospel.

The Gospel.—St. John, xiv. 15.

Remember (says our Saviour to his disciples) that the keeping of my commandments must be the only test of your love. On this depends your receiving the Holy Spirit, which I will pray to God to give you; and which will not leave you, as I do, but will continue with you through life. This is a heavenly aid, of which the corrupt world, not attending to spiritual things, knows nothing.

You, in a degree, feel it in yourselves already; and it shall hereafter manifest itself in all its glorious operations.

Thus, you see, I shall not leave you destitute. The world in a little time shall see me no more: but with you I shall always continue to live. My life shall be the source of yours. And you shall then be assured, without any farther doubt, of that union which subsists between you and me, and between me and the Father. But all depends, as I have just told you, on observing those rules and doctrines which I have given you.

This will shew your love to me; and your love to me will be the foundation of my Father's love to you, and of all those gracious manifestations which I shall make to you hereafter.

Jude, the brother of James, interrupting Jesus, asked him, In what manner he meant to manifest himself to them in particular and not to the world ; Jesus told him, that not only they, but all who loved him and kept his commandments, should experience those divine communications ; but as his doctrine was his Father's also, they of course who obeyed not him, could have no communication with the Father. During the time I have been with you, added Jesus, I have given you various doctrines and precepts, many of which may have escaped your memory ; but when I send the comforter, the Holy Spirit, he will bring to your remembrance every thing that I have said to you. And now, I leave you under the full assurance that the peace of God shall rest upon you ; which is a different kind of peace from any the world knows ; it will ease your distresses for me, and your apprehensions for yourselves. Indeed if you truly loved me, you would rejoice at my departure : not only because I have promised to revisit you, but because that state to which I am going is infinitely superior to the depressed state in which you now see me. These things I tell you, that hereafter, when you see them fulfilled, your faith may be confirmed. I have little time now to employ among you ; the powers of darkness are contriving their designs against me ; and I am preparing to shew the world that last great instance of my love, and of my submission to my Father's will.

TRINITY SUNDAY.

Introduction.

It is difficult, if not impossible, to form any just idea of a pure spirit ;—of a being possessing life, intelligence and power yet destitute of corporeal form. It is only by a comparison with something analogous,—something which is an object of

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sense,—and which presents to us a mystery open to our observation, yet beyond our comprehension, that we can restrain the wildness of imagination, and prevent it from wandering in endless pursuit of that knowledge which must ever elude its grasp.

The doctrine of the Trinity is to many “a stumbling block and a rock of offence;” they hesitate to believe it, because they do not comprehend it; yet this mystery is no wise more inconceivable, than many natural phenomena that daily present themselves before us.

The **SUN** is an emblem of the Trinity, uniting in itself three properties; each perfect in its kind, and distinct from the others, yet *all* so intimately connected that they form but **ONE SUN**.

First, we have the **BODY** of the sun.

Secondly, we have the **LIGHT** of the sun.

Thirdly, we have the **HEAT** of the sun.

The body of the sun, be it what it may, (for philosophers are not agreed as to the nature of its substance,) is not the **LIGHT**, nor is it the **HEAT**; the light of the sun is not the **HEAT** nor the **BODY**; the heat of the sun is not the **LIGHT** nor is it the **BODY**. In like manner **THE DEITY** is **ONE**, and consists of three **ESSENCES**, which we denominate persons, although we acknowledge the Supreme Being to be a spirit without bodily parts, **OMNISCIENT**, **OMNIPRESENT**, and **OMNIPOTENT**. The Trinity of this Unity, are the Father, the Son, and the Holy Spirit:—the Father is God, Jehovah, one, and indivisible;—the Son or Messiah, (who in Scripture is termed “*the Sun of Righteousness*,” and the “*light of the world*,”) may be considered as an emanation from the Father, and is the light of the spiritual world, as the sun is of the visible world; the Holy Spirit may be considered as that spiritual heat or fire, which kindles the flame of celestial love in the human heart, which animates man in the pursuit of virtue, and stimulates his feeble endeavours. As without heat the vegetable world would perish, so without the assistance of the Holy Spirit the spiritual tree can bring no fruit to perfection.

At the feast of Pentecost the Holy Spirit visibly appeared to the apostles in lambent flames, and like a cloven tongue, as typical of its influence, blazed upon the head of each of them.

The Collect.

This collect for stedfastness in the Trinitarian faith was adopted in 1549, from the Sacramentarium of Gregory.

Almighty and everlasting God, who hast given unto us thy servants, grace by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity; we beseech thee that thou wouldst keep us stedfast in this faith, and evermore defend us from all adversities; who livest and reignest one God, world without end. Amen.

The Epistle.—Rev. iv. 1.

Behold I saw the heavens open, and heard a voice like the sound of a trumpet calling to me, come up hither, and I will shew thee what shall come to pass.

Immediately, under the influence of the Holy Spirit, I saw a glorious form * sitting on a throne, the throne circled by varied colours like a rainbow,

* We are not to imagine that the glorious form described as sitting on the throne, the four and twenty elders, or the four animal forms, were real beings, existing in heaven; neither are we to suppose (as we too often see represented in pictures), that there is in heaven an animal in the form of a lamb to represent Christ; these are only symbolical or figurative modes of expressing things which really do exist.

(For an explanation of the expression "Lamb of God," see the note to the Gospel for the fifth Sunday in Lent.)

The rainbow that is said to surround the throne, is the token of God's Covenant of Peace with Noah and his posterity. The four and twenty elders seem to allude to the Levitical priesthood.

which emitted from every part splendid rays like lightning; while awful sounds of speaking thunder proclaimed the majesty of the appearance.

Around the throne sat four and twenty elders, clothed in white garments, with crowns of gold on their heads; and before the throne were seven lamps of fire, which are the seven spirits of God; and before the throne was a sea of glass like unto crystal.

As I viewed the throne more attentively, I saw it adorned with four animal forms, all endowed with life; the first had the resemblance of a lion, the second of an ox, the third had a human face, and the fourth the appearance of an eagle; each was covered with six wings, and was full of eyes in every part; and altogether joined in a chorus of praise to God. "Holy, holy, holy, Lord God Almighty; who was, and is, and is to come!" Immediately on this chorus of praise, from the several parts of the throne, the four and twenty elders arose from their seats, and prostrated themselves before *Him* who sat on the throne, casting their crowns before him, and saying, "Worthy art thou, O Lord, to receive glory, and honour, and power; for thou hast created all things; and for thy pleasure they are and were created."

The *sea of glass* corresponds to the brazen laver, which is sometimes called the brazen sea; and the seven lamps probably alluded to the golden candlesticks; all of which were used in the temple.

The four animal forms are thought to represent the four ensigns of Israel, when the tribes were marshalled into four companies: Judah led the first, under the standard of the *lion*; Ephraim the second, under that of the *ox*; Reuben the third, under that of a *man*; and Dan the fourth, under that of an *eagle*.
—*Calmet*.

The Gospel.—St. John, iii. 1.

Among those who thought favourably of Jesus, was a man of consequence among the Jews, a Pharisee, whose name was Nicodemus. Wishing to know somewhat more of that doctrine which he had seen so miraculously evinced, he came to Jesus by night, with a view to make particular enquiries; professing at the same time his belief in that divine mission, which had been confirmed by such wonderful works. Jesus told him, that his doctrine lay in a very short compass: a man, said he, must be born again before he can be a member of my kingdom. Nicodemus not comprehending the expression, Jesus explained himself by saying, that nobody could be his disciple who, after professing himself such by baptism, did not change his heart by a thorough repentance, and such holiness of disposition as should be actuated by the spirit. As the mere natural life, he told him, depended on flesh and blood, so did the religious life on the influence of the Holy Spirit. Does this, said he, surprise you; do you believe nothing which you do not receive through the medium of your senses? the wind, which is invisible in itself, is seen in its effects; such also is the influence of the Holy Spirit. Nicodemus, not understanding clearly these spiritual ideas, and continuing to express surprise, Jesus told him he had said nothing but what the knowledge of the law might lead him easily to understand; and that it was prejudice in himself rather than the want of clearness in the doctrine, which withheld him from the truth; but, added he, if you cannot receive these plainer parts of my doctrine, which assimilate to things of this world, how will you be able to receive those parts of it which are more immediately connected with the next; truths which mere man cannot possibly discover, and which the Son of God came from heaven to reveal. Among these in particular, is that great truth which fulfils

one of the types of the law, the lifting up of the brazen serpent in the wilderness. As the brazen serpent was the medium of healing the bodily mischiefs of those who looked at it, so shall the Son of Man's being lifted up, heal the spiritual mischiefs of all who believe on him: as the one procured temporal health, so the other, through the kindness and love of God, shall procure everlasting happiness.

THE FIRST SUNDAY AFTER TRINITY.

The Collect.

This prayer for fruitfulness in good works, was adopted in 1549, from the Liturgy of St. Ambrose.

O God, the strength of all them that put their trust in thee, mercifully accept our prayers, and because through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee both in will and deed, through Jesus Christ our Lord. Amen.

The Epistle.—1 St. John, iv. 7.

Above all things my brethren, let us shew brotherly kindness to each other, as nothing marks us more the children of God. He that loveth not his brother can have no knowledge of God, for God is love. How eminently was that love manifested to us in the death of Christ; we had no love for him when he shewed that stupendous instance of love to us in dying for our sins. How ought we, then, in imitation of such goodness, to love each other? We cannot, it is true, see God, but we have the strongest proof of his dwelling in us; if we feel our hearts full of love to each other. God will then shew that we are his, by shedding his Holy Spirit upon us, through which we testify the coming of Christ into the world; and shew that salvation depends only on

him. In this great act of our Saviour's love, we firmly trust and are assured, that he who approaches nearest to that divine affection which Christ shewed, approaches nearest to God. By following the example of our blessed Lord, and making ourselves like him in this world, we hope to meet his favour, and be like him in the next. When the holy flame of love hath once taken possession of our hearts, all vain fears, distress and uneasiness, are excluded, with regard both to this world and the next. Thus ought our blessed Saviour to be the object of our love, from his great kindness to us; but let us consider one thing well, that the love of our neighbour must be the test of our love to God; for a man will hardly love God, who is not the object of his senses, if he hath no love for his brother who is continually before him.

The Gospel.—St. Luke, xvi. 19.

A certain rich man, said Jesus, enjoyed all the happiness and pleasures of this life; his dress was the most costly, and his table the most sumptuous. In the mean time a beggar, whose name was Lazarus, lay at his gate, struggling with all the necessities of nature, and wishing in vain to supply his hunger from the offals of the plentiful table within; to hunger was added the calamities of disease. In process of time the beggar died, and was carried by angels into a state of happiness; soon after the rich man also died, but while his body lay in state, in all the splendour of funeral pomp, his soul was conveyed into a place of torment.* From hence, raising his

* In a note to the creed upon the word *hell*, the opinion of archbishop Secker, relative to the proper translation of that word, is sufficiently illustrative; that learned prelate further observes, "what part of space, of what nature that receptacle is, in which the souls of men continue from their death until their resurrection, we scarce know at all; excepting that we are sure

eyes, he saw Abraham afar off, in the regions of happiness, and Lazarus by his side.

With a lamentable cry he begged for mercy, requesting that Lazarus might be sent to dip the tip of his finger only in water, and cool his tongue, for he was tormented in the midst of flames. But Abraham put him in mind of the voluptuous life he had led upon earth, and of the little use he had made of the blessings with which Providence had entrusted him; he put him in mind also of the resignation with which Lazarus had borne his distressed circumstances; and shewed him that their different situations after death, were the consequences of their different lives upon earth. He shewed him, lastly, the impossibility of any connection between those two different states in which Lazarus and he were now placed. Since that was impossible, the rich man next begged that Abraham would send Lazarus to warn his brethren against following his bad example. Abraham told him they had Moses and the prophets as constant monitors; but he again urged,

it is divided into two extremely different regions; the dwellings of the righteous, called by St. Luke (in this parable) "Abraham's bosom," where *Lazarus* was; and that of the wicked, where the rich man was, "between which there was a great gulph fixed."

To this may be added, that it was a common opinion among the Jews, that Paradise and Gehenna (the place of punishment,) were so situated that it was easy to see from one into the other. The word *hell* is (by the learned editor of Calmet,) said to be derived from the Saxon; and signifies to be excluded, cast out, put away, withdrawn, and in this sense it is affirmed the expression is still used in Cornwall. To hell the candle, is to exclude its light, to put it away, or to withdraw it; and it has probably this sense in Matt. v. 22., where the offender who said unto his brother "thou fool," was excluded or put away from society. So also in the Apostle's Creed, the expression "he descended into hell," evidently means that he was excluded or withdrawn from human society until his resurrection, when he again appeared to his disciples.

that if one went from the dead they might repent. To this Abraham finally answered, that God's ordinary means were sufficient for all mankind ; and that if men were prejudiced and hardened in their sins, they would not be converted even though a man were sent to them from the dead.

THE SECOND SUNDAY AFTER TRINITY.

The Collect.

This prayer for protection by God's providence was composed anew at the reformation, and altered a little at the review in 1662.

O Lord, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love, keep us, we beseech thee, under the protection of thy good providence ; and make us to have a perpetual fear and love of thy holy name, through Jesus Christ our Lord. Amen.

The Epistle. 1 John, iii. 13.

Brotherly love is the very badge of our profession ; but the wicked, after the example of Cain, will persecute the true Christian because he is more righteous than they. Be you happy, however, in the thought that you shall then attain that heavenly temper, which will qualify you for everlasting life. He who suffers malicious passions to get possession of his heart, effectually shuts himself out from the favour of God. What an example have we in Christ to excite us to kindness and affection ! What acts of charity can we refuse to others, when we consider that he laid down his life for us ? or can we suppose that person to have any of this heavenly love in him, who refuses to administer the trifling things of this world to the necessities of a brother ? We may talk of charity, but it is of no value if it dwell only on our lips ; it must sink into the heart, and become

a principle of action ; it is then only that we can have any assurance before God. If we are conscious that our charity is pretence, we should be conscious also that God sees our hypocrisy. Our confidence before him can depend only on our sincerity ; and it is this holiness of life which gives efficacy to our prayers. In fine then, the whole sum of the Christian religion consists in two words, faith and love ; if your lives, therefore, be spent under the influence of these two great principles, you shall enjoy a heavenly communication with God, and may be assured of his favour by the gifts of the Holy Spirit.

The Gospel.—St. Luke, xiv. 16.

A certain rich man made a great feast, to which he invited his particular friends ; but they, instead of attending when called, absented themselves on trifling excuses. The master of the feast, displeased at this neglect, sent out his servants, and in the room of those unworthy guests whom he had first invited, filled his table with those whom they accidentally found in the high roads and places of public resort.

THE THIRD SUNDAY AFTER TRINITY.

The Collect.

This prayer, for the protection of God's providence, was adopted in 1549, from Gregory's Sacramentarium.

O Lord, we beseech thee mercifully to hear us ; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. Amen.

The Epistle.—I Peter, v. 5.

Let the younger pay a deference to the elder. Let a general humility take place among you ; for pride

is one of those vices which are most offensive to God; and humility is one of those virtues which are most pleasing in his sight. If then you are to shew humility to man; you ought more especially to humble yourselves in the sight of God, who never rewards self-exaltation. On him throw all your cares. He is your true friend and only support, in every distress. In fine be constantly on your guard. The wiles of the devil surround you on all sides. Let your faith support you. At the same time, remember that your trials are not greater than those of your brethren in different parts of the world. May the God of all grace, who hath opened to us an eternity of glory, confirm your faith through your sufferings for Christ, to whom be ascribed all praise and dominion for ever. Amen.

The Gospel.—St. Luke, xv. 1.

The divine discourses of Jesus, were heard by the common people with great attention; and many persons, even of wicked lives, were wrought on to follow him, and to become his hearers.

This again gave great offence to the Scribes and Pharisees. What holiness, they would say, can there be in a person who keeps company with men of such scandalous characters? Is there one among you, said Jesus, who, having lost a single sheep, out of a hundred, would not leave the ninety and nine, and go in quest of that which had strayed? And if he should find it would he not receive a more sensible pleasure at the recovery of that, than at the safety of all the rest? Or suppose a person possessed of ten pieces of money, should lose one piece, with what anxiety would he seek that one piece; and what pleasure would he feel from the recovery of it? If then, said Jesus, we are so affected by the trifling things of this world, how ought we to be affected by the recovery of a sinner to grace and happiness.

This is a sight which your heavenly Father looks on with pleasure.

THE FOURTH SUNDAY AFTER TRINITY.

The Collect.

This prayer, for the protection and direction of God's providence, was adopted in 1549, from Gregory's *Sacramentarium*.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy ; increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

The Epistle.—Rom. viii. 18.

Preface.

In the preceding verses of this chapter, the Apostle exhorts his converts to throw aside all slavish fear which is incompatible with the Gospel, and to obey as children, since God condescends to style himself our Father.

What proportion does your short time here bear to an eternity of happiness hereafter ? that great point, to which all the race of mankind have ever looked up with such anxious expectation ! For there has ever been with mankind, lost as they are, yet formed originally for immortality, some heavenly spark of hope, that, after throwing off this fleshly incumbrance, they should become partakers of a more glorious state. Even blind heathens expected this state, though mingled with uncertainty, whereas we have the assurance of it from God.

The Gospel.—St. Luke, vi. 36.

If you would love and assist others on the principles of my religion, expect no return from man, but

dedicate your actions to God ; imitating that supreme benefactor, who is kind even to those who least deserve his favour. In the mean time beware of spiritual pride. Let not an opinion of yourselves lead you to censure others. An uncharitable heart is among those things which are the most unacceptable to God. Be as ready, therefore, to forgive the offences of others, as to impart to them what you possess ; being well assured, that God's treatment of you, will be in a great measure conformable to your treatment of your neighbour. But, above all, it behoves those who guide others to keep their own steps direct. If the blind lead the blind, the consequence must be fatal to both. My disciples will have their difficulties to oppose—but none which I shall not have opposed before them : and the aim of a disciple should be, to conform himself to the example of his master. Try your own hearts. Before you correct your brother, examine yourself. It is the vilest hypocrisy to exclaim against his corruption, while you allow your own.

THE FIFTH SUNDAY AFTER TRINITY.

The Collect.

This prayer, for the peace of the Church, was adopted in 1549, from Gregory's Sacramentarium.

Grant, O Lord we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy church may joyfully serve thee in all Godly quietness, through Jesus Christ our Lord. Amen.

The Epistle.—I. Peter, iii. 8.

Preface.

St. Peter, having exhorted the Christian converts to adhere firmly to all their duties, whether of a public or private nature, continues thus,—

In conclusion, my brethren ; shew every degree of kindness to each other, and bless your persecutors, however ill they use you. Such a disposition will change the curse of an enemy into the blessing of God. Even in a temporal way, this gentleness has its effect. You may consider the prophet's words, as declaring the happiness, both of this world and the next. "He that loveth life and would see good days, let him refrain his tongue from evil, and his lips that they speak no guile." Let him leave off evil, and do good : let him seek peace with his utmost endeavours. For the eyes of the Lord are over the righteous ; and his ears are open to their prayers : but the face of the Lord is against them that do evil."

A Christian behaviour is certainly the best means of preserving you from the evils of this world : and if they do happen to befall you (especially if you are persecuted for your religion), it is the best way of supporting yourselves under it.

The Gospel.—St. Luke, v. 1.

As Jesus was walking by the side of the lake of Tiberias,* the people attended him in great numbers, and he could not well be heard, while the crowd was pressing round him, he went into a boat belonging to Simon, whom he desired to push a little from the shore. In this commodious situation he taught the people. Having finished his discourse, he desired Simon to row farther into the lake, and let down his net. Simon told him he had been toiling all the night

* This lake is also called *the sea of Galilee*, and the lake of Geneserat. It was called the lake of Tiberias, from a town of that name, which was seated on its western shore. Near this town, Herod had a palace ; and beautiful hanging gardens, along the banks of the lake ; from which gardens some derive the name Genessarat. Others suppose it to have been a corruption of the ancient Cinnereth, spoken of in Numbers, xxxiv. 2.

without effect; nevertheless, at his desire, he would make another attempt. To his great astonishment the quantity of fishes he now enclosed was so prodigious, that he found his net unable to drag them on shore. He called therefore to his companions in another boat to assist him: and so amazing was the draught that both boats were completely filled. Struck with this miracle, Simon fell down on his knees before Jesus, and confessed his own unworthiness.

James also, and John, Simon's partners, were equally astonished. Jesus, who had wrought the miracle, to represent Simon's future success in preaching the Gospel, told him, that, from henceforward, he "should catch men." When they came to land, all the three forsook every thing and followed Jesus.

THE SIXTH SUNDAY AFTER TRINITY.

The Collect.

This prayer, for the love of God, and his laws, was adopted in 1549, from Gregory's Sacramentarium.

O God, who hast prepared for them that love thee, such good things as pass man's understanding; pour into our hearts such love towards thee, that we loving thee above all things, may obtain thy promises which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

The Epistle.—Rom. vi. 3.

What does baptism represent but our dying to sin, and rising to righteousness? How again are we to imitate the death of Christ, but by crucifying our sins; that being renewed in righteousness by his death, we may partake of his resurrection? He that is *dead* is free from sin. The *life* of a Christian should be such a *death*. Unless, in this moral sense,

we die with Christ, we cannot hope to live with him. After his crucifixion, Christ died no more. Having died once for sin, an eternity of life was before him. You too have died once to sin : be now, therefore, for ever alive to God, through Christ.

The Gospel.—St. Matt. v. 20.

Preface.

This is a part of the Sermon on the Mount. Our Saviour has, in the verses immediately preceding this gospel, cautioned the disciples against supposing that he came to overturn the law and the prophets, which they had been taught to reverence. He declared it to be his intention to fulfil every tittle of the moral and ceremonial law ; adding that he who did so the most religiously, was the best qualified to receive the gospel.

So far, indeed, said he, am I from destroying the moral law, that I mean to exalt, and perfect it. He, therefore, who shall take his measure of perfection from the letter of the law, as taught by the Scribes and Pharisees ; or from their glosses upon it ; shall in no degree be qualified for my kingdom. The sixth commandment, for instance, hath been commonly limited by the Jewish doctors, to murder ; but my institution supposes every man to incur guilt, who, even in his thoughts, is at enmity with his neighbour. Be assured therefore, that no religious services, accompanied with a malicious heart, can be acceptable to God. As it is an easier matter to make up a quarrel at first, than when it is carried to extremity ; so the dreadful consequences that follow the breach of this commandment, are best prevented by rooting out at once, every malicious tendency.

THE SEVENTH SUNDAY AFTER TRINITY.

The Collect.

This prayer, for the love of God, was, like the preceding, adopted from Gregory's Sacramentarium.

Lord of all power and might, who art the author and giver of all good things, graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. Amen.

The Epistle.—Rom. vi. 19.

I trust in God that whatever you *may have been* you have *now* withdrawn yourselves from the bondage of sin, and dedicated *yourselves* to a happier service. Take, then, a review of your lives; and consider, whether any advantages accrued from sin, which were equivalent to its consequences, whether any of its enjoyments could counterbalance its attendant misery and death? Consider also, whether you have any reason to repent of those new engagements, which lead you through a life of holiness, to everlasting happiness.

The Gospel.—St. Mark, viii. 1.

The people, who had followed our Saviour to the lake of Tiberias, being much wearied, Jesus called his disciples to him, and told them he was unwilling to send them away fasting, as many of them came from a great distance, and might suffer through hunger and exhaustion. The disciples, not considering the miracle he had so lately wrought, immediately mentioned again the difficulty of feeding such a number in so desolate a place. But Jesus finding they had seven loaves and a few fishes, ordered the people to sit down; and giving thanks he distributed the provision among them. After they were all satisfied, though they consisted of at least four thousand, as many fragments remained, as filled seven baskets. Jesus, then dismissing them, took boat, and landed on the coast of Dalmanutha.

THE EIGHTH SUNDAY AFTER TRINITY.

The Collect.

This prayer, for Divine defence and assistance, was adopted in 1549, from Gregory's Sacramentarium.

O God, whose never-failing providence ordereth all things both in heaven and earth; we humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. Amen.

The Epistle.—Rom. viii. 12.

My brethren, be not alive only to this world. Bury your sinful affections, that you may live for ever. None are the children of God, but they who are guided by his spirit. All slavish notions in religion are removed. God graciously styles himself our Father. Let us then be his obedient children, and endeavour to attain that glorious inheritance which is promised to those who renounce sin and vanity for his sake, and consider this world only as a progress to the next. And indeed how small is the value of it.

The Gospel.—St. Matt. vii. 15.

Listen not to those false teachers, whose doctrines produce not a holy life. As the fruit distinguishes the tree, so does a holy life distinguish the Christian. A good Christian will as certainly shew his doctrine by his holy life, as a good tree will produce good fruit: and that Christian who does not shew himself in this way is of no more worth than a tree which bears bad fruit. It is not professing the Gospel, nor displaying your gifts and endowments, that will make you my disciples. Be your professions or your gifts what they may, if they are unaccompa-

nied with good works, they belong not to my institution.

THE NINTH SUNDAY AFTER TRINITY.

The Collect.

This prayer, for heavenly illumination, or a right judgment in all things, was adopted in 1549, from Gregory's Sacramentarium.

Grant to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ, our Lord. Amen.

The Epistle.—I. Cor. x. 1.

Preface.

The Apostle having pointed out the self-denial practised by the candidates in the public games, as an example for our imitation in a nobler struggle, adds,

Let me place this matter before you in another light; and urge you with the example of the ancient Israelites. They were governed by a divine dispensation—they were led by a pillar of fire—they passed through the Red sea—they eat bread from heaven, and drank water, by a miracle, from a rock. And yet favoured as they were, they incurred God's displeasure; as you certainly will also, however highly favoured, if you follow their bad example, and give yourself up to improper indulgences. By frequenting idol temples, however innocent you may think it, and eating things offered to idols, you may fall by degrees into those vile practises, which occasioned the destruction of the Israelites, and will occasion yours. Be not, then, too secure, from being in covenant with God. Humbly endeavour to avoid temptations, instead of running into them by these

idolatrous practises; and God's grace will help you to overcome the seduction of wicked men, and all other temptations which unavoidably surround you.

The Gospel.—St. Luke, xvi. 1.

Jesus wishing to shew his hearers that the things of this world have no use, but that of being subservient to a better, spake the following parable. A rich man, said he, had a steward, who being accused of dishonesty, was on the point of being dismissed. Under this disagreeable circumstance, he began to consider what he should do. He could not bear a life of labour, and could not submit to live on alms. After some hesitation, he resolved at last to make an advantage of his stewardship before he left it; and to provide for an evil day by making friends of his lord's debtors. He therefore examined their several accounts and deducted a part from each. Jesus then pointed out the management of worldly men as an example of attention to his followers in their spiritual affairs; adding, at the same time, an exhortation to make the things of this world * sub-

* It appears to have been customary in ancient times, and is so still, in some parts of the East, to give *no wages* to persons employed in conducting the business of another. Instead of this, they are allowed a share of the profits, generally a tenth.

The steward in the parable, having for some time defrauded his employer, by taking more than his due:—fearful that if he now gave in a correct account, his master would appropriate the whole of it to himself; as a compensation for former frauds;—he determined to negotiate with his lord's debtors; and by lessening the amount of their respective debts, lay them under an obligation to receive him into their houses, when he should be dismissed from his stewardship. Our blessed Saviour, when he commented on the conduct of the *unjust* steward in the parable, drew from it this inference. That as the steward took the most effectual means of ingratiating himself with his lord's debtors, in order to gain admittance into their temporal habitations, we ought in like manner to take the most effectual means to obtain admission

servient to their everlasting happiness; assuring them, that if they did not use temporal blessings as they ought to do, they could never be qualified to receive Spiritual blessings.

THE TENTH SUNDAY AFTER TRINITY.

The Collect.

This prayer, for the acceptance of our petitions, was adopted in 1549, from Gregory's Sacramentarium.

Let thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. Amen.

The Epistle.—I. Cor. xii. 1.

With regard to spiritual endowments, let me exhort you in the first place that you may not be exalted with these spiritual endowments, to remember how lately you were all sunk in the impurities of idolatry.

Let me next remind you that Christ is the foundation of all these spiritual gifts; and that every pretension to them is false, but what depends on the truth of the gospel. Be assured also, that whatever gifts or endowments of any kind you are possessed of, notwithstanding their variety, supernatural knowledge, eminent degrees of faith, a power of working miracles, the gift of prophecy, the ability of detecting falsehood, speaking in different languages, all proceed from the same Spirit, who distributes severally to each, as He pleases.

admission into the everlasting habitations of beatitude and glory. That we should so use the riches of this world, as not to make them instruments of unrighteousness, but on the contrary employ them in such ways, as should ensure to us the commendation of our Lord, God Almighty.—*Calmet Fragments.*

The Gospel.—St. Luke, xix. 41.

As Jesus descended the Mount of Olives, he had a view of the whole temple * and city of Jerusalem, spread in all its splendour before him.

* The first temple that was erected by the Jews in honour of God, was that built by Solomon; begun A.M. 2992, and dedicated A.M. 3001. This temple was entirely destroyed by Nebuchadnezzar, A.M. 3416. It continued in ruins fifty-two years, when Cyrus permitted the Jews to return to Jerusalem, and rebuild it; but it was not completed until twenty years after. This temple was profaned by order of Antiochus Epiphanes, who set up the idol of Jupiter Olympus near the altar. Forty-six years before the first Passover of Jesus Christ, Herod the Great undertook to rebuild the temple, and completed it in eight years, but the Jews continued to embellish it, even till within a very short period of its destruction. It was built upon a very uneven mountain, which mountain was surrounded by a treble wall, in some places above 300 cubits (or 525 feet) high; the stones used in this work were forty cubits (or seventy feet) in length, fastened together by iron cramps and lead, to resist the injuries of time. The first enclosure was a square of a furlong on each side, and was secured without by a very thick and solid wall: within, and all around it on the four sides, were stately cloisters, sustained by columns so vast, that three men could hardly grasp them in their arms. These columns, of which there were 162, were twenty-seven feet high; and supported a roof of cedar very curiously wrought; they were divided into four rows, forming three walks, of which the centre was the most considerable, being forty-five feet wide and 100 feet high; the side walks were each thirty-five feet wide and thirty high. The whole area was paved with marble of various colours. At a little distance from this enclosure was a second, formed by a handsome ballustrade of stone, on which were inscriptions in Greek and in Latin, to warn strangers, and such as were unclean, not to proceed any further on pain of death. The third enclosure, which included the temple properly so called, and the altar of burnt sacrifice, was surrounded by a wall of forty cubits high; it was a square, as well as the former, but the height of the wall did not appear so much as it really was, being lost behind the steps by which it was surrounded, and partly covered.

The entrance was by one gate towards the east, four towards the south, and four towards the north; these gates were covered with gold and silver; but there was one of Corinthian brass, that

The recollection of its approaching destruction moved him with compassion; he stood and wept over it; lamenting its hardened and impenitent state, which prevented every intention of mercy. The days, said he, are coming when thine enemies shall surround thee, and straighten thee on every side, and lay thee level with the ground, blind as thou art to all the approaching signs of thy dissolution. Jesus then entering the city, alighted at the temple; and being greatly offended at finding the courts of the Gentiles in the temple, filled like a market with buyers and sellers, he drove them all out, saying, "It is written my house shall be called a house of prayer for all nations, but you have made it a den of thieves." After this, he continued teaching in the temple during the day, and in the evening retired to Bethany.

that far exceeded the others in value. Within the entrance of each gate were large rooms, in form of pavilions, of thirty cubits square, and forty high, each sustained by a pillar of twelve cubits in circumference. The altar of burnt sacrifices was fifteen cubits high, and forty cubits wide each way; the ascent to it was by a slope without steps. That part of the temple called the holy house, was 100 cubits in height, and the same in breadth: here were deposited the golden candlestick, the table of show bread, and the altar of incense. The inmost part of the building was called the Holy of Holies, into which none but the high priest was permitted to enter.

The approach to this house was through a gateway seventy cubits high and twenty-five broad, covered with gold. There was another gateway likewise covered all over with gold, above which was a golden vine, having branches of grapes hanging down, equal to the height of a man.

The outward front of the temple was also covered over with plates of gold of great weight, so that at the first rising of the sun it reflected back a fiery splendour, which made those who looked at it turn away their eyes, as they would have done at the rays of the sun itself. — *Vide Josephus' Antiquities and Wars.*

For a description of the destruction of the temple, see the note, p. 38.

THE ELEVENTH SUNDAY AFTER TRINITY.

The Collect.

This prayer, for faithfulness in good works, was composed anew at the reformation, and improved at the last review in 1662.

O God, who declarest thy almighty power, most chiefly in shewing mercy and pity, mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasures, through Jesus Christ our Lord. Amen.

The Epistle.—1 Cor. xv. 1.

I come now to that great article of your faith, and ground work of your hopes, the resurrection of the dead. It has been the constant subject of my preaching unto you that Jesus Christ, according to the whole tenor of prophecy, died for our sins, was buried, and rose again. I have repeated to you also, the evidence on which this last great fact is founded; he was seen after his resurrection by Peter, James, and the other apostles, at different times; and at one time by above five hundred people together, most of whom are at this day living witnesses of this wonderful event. To this abundant evidence I might add my own testimony; though inferior to the rest of the apostles, because I persecuted the church of God, and like one born out of due time, yet was I at length favoured with a sight of my Saviour, and by the grace of God, however unworthy, I am what I am. Nor was his grace bestowed on me in vain; through its blessed influence my labours in the Gospel have been unceasing. I mean not, however, to lessen the labours of other apostles; we all unite in one work; we preach, and you believe, that one great doctrine the resurrection of Christ from the dead.

The Gospel.—St. Luke, xviii. 9.

Jesus having, in the former part of the chapter, given his disciples some instruction respecting fervency in prayer, adds the following parable, as an exhortation to humility; which he addressed to some of his hearers whom he knew to have too high an opinion of themselves.

Two men, said he, happened to be at the same time in the temple; one was a Pharisee, the other a Publican;* the former, full of spiritual pride and self importance, professed his innocent life, and thanked God for his superiority over such a wretch as stood behind him. My fasts, said he, are frequent, my offerings to God abundant, &c. &c. The Publican, in the meantime, standing in a distant corner of the temple, and scarce daring to lift his eyes to heaven, smote his breast, saying, God be merciful to me a sinner. And yet, added Jesus, this despised Publican returned from the temple more justified in the sight of God than the boasting Pharisee; for self-exaltation is among those things which are most opposite to the spirit of true religion.

THE TWELFTH SUNDAY AFTER TRINITY.

The Collect.

This prayer for pardon of sin, was adopted in 1549, from Gregory's Sacramentarium.

Almighty and everlasting God, who art always more ready to hear than we are to pray, and art wont to give more than either we desire or deserve, pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is

* Publicans were officers of the revenue, employed in collecting the taxes. The name and profession of a publican was particularly odious to the Jews, who could not, without the utmost reluctance, see them rigorously exacting the tributes and impositions laid on them by the Romans.

afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son our Lord. Amen.

The Epistle.—2 Cor. iii. 4.

Preface.

The apostle begins this chapter by defending himself against certain teachers who had opposed him, and manifested great zeal for the law of Moses. He appeals to their (the Corinthians') conversion, as a letter of recommendation which was open to the perusal of all; a letter dictated by Christ, and written not with ink by the apostles, or, like the law, on tables of stone, but with the spirit of God on their hearts. He then proceeds :

Such confidence have we in our ministry before God and Christ ; not that we derive this confidence in any degree from ourselves, but trust entirely in God, who hath appointed us his ministers of the Gospel, from which proceedeth that life which the law could not give. If the dispensation and ministry of the law were of a glorious nature, sufficiently shown by that lustre on the face of Moses (which dazzled the eyes of the people), how much more glorious may we suppose the dispensation of the Gospel to be, which was intended to complete it ?* If the law were glorious, which was defective and could not save, how much more glorious is the Gospel, which supplies all the deficiencies of the law ? There can, indeed, be no comparison between a dispensation intended in the course of time to expire, and one of continual duration.†

* As the glory of Moses' countenance ceased after awhile, or at the utmost at his death, so did the glory of the law cease at the coming of Christ and the Gospel.—*Bishop Fell.*

† St. Paul here contends that the glory and excellency of the Law was so inferior to that of the Gospel, that the former was perfectly eclipsed by the surpassing brightness of this subsequent dispensation. The glory of the latter, he says, must needs exceed the glory of the former, both on account of its effects, which are

The Gospel.—St. Mark, vii. 31.

From the eastern borders of Tyre and Sidon, Jesus passed through the country of Decapolis, to the lake of Tiberias. As the multitude gathered round, a man deaf and dumb was brought to him to be restored. Jesus, taking him a little aside, touched his ears and mouth, and looking up to heaven, cried out, "be opened;" on which an instant cure was effected. Jesus bringing the man to the people, forbade them to publish the matter abroad.* This prohibition, however, was but ill observed; for they were above measure astonished, and seemed more struck with this miracle than with any they had yet seen.

THE THIRTEENTH SUNDAY AFTER TRINITY.

The Collect.

This prayer for grace to be obedient, was adopted in 1549, from Gregory's Sacramentarium.

Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service: grant we beseech thee, that we may so faithfully serve thee in this life that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. Amen.

are more beneficial, and on account of its duration; for "that is done away, but this remaineth."—*Dean Stanhope.*

* Probably this injunction to secrecy was given by our Saviour, to avoid as much as possible the envy and opposition of the Pharisees, and also to prevent any sedition or tumult among the people, arising from their mistaken notions of the Messiah, as a temporal king and victorious deliverer. A further reason may have been his desire of setting an example of humility, and of doing good purely for its own sake, and without any motive of ostentation.—*Ibid.*

The Epistle.—Gal. iii. 16.

The covenant which God made with Abraham, (and which by the very tenor of it was plainly restricted to *believers*) could not be superseded by the *law*, which was given four hundred and thirty years afterwards. If the blessing had come by the *law*, it could not be derived, as it manifestly is, from the *promise made to Abraham*. It may be asked, then, what end the law answered? why was it given? It was given to restrain wickedness, till the Gospel should be revealed, and the promise take effect; but from the very mode of its delivery, it could not *be that promise*, for Moses was a mediator only between God and the *Israelites*; whereas God's original promise was universal; it was that promise in which "all the nations of the earth" were to be blessed.

Is the law, then, inconsistent with the promises of God? By no means. The law did not pretend to justify.

The whole world was under sin, waiting for the redemption of the Messiah; and the Jewish part of it was prepared by the law for that redemption. The law, therefore, in fact was only a kind of schoolmaster, to lead us to the knowledge of Christ.* After the attainment of the end, the means are no longer necessary; all are now the children of God,

* As the schoolmaster doth not teach those things which require mature judgment and perfect age, but only such sentiments and principles as may introduce the learner into the way and means of apprehending the other; such was the Law in comparison of the Gospel.

The Law instructed the people, who were inclined to Egyptian and other sensual idolatry, into the true worship of God; not into the perfect knowledge or mysteries of it, but into the beginnings and introductions to it, which consisted chiefly in sensible and carnal observances, of the same nature perhaps as they had seen in Egypt, but applied to the worship of the true God.
—*Bishop Fell*

through faith in Christ. Baptism is the bond of this union; distinctions are abolished; all are become one in Christ, in whom you Gentiles as well as the Jews, are the seed of Abraham, and heirs of the promise.

The Gospel.—St. Luke, x. 23.

Preface.

Our Saviour in the preceding verses gave thanks to God for laying open the great truths of the Gospel to the lowest and most ignorant of mankind, as well as to the wise and learned; adding, that no part was of human institution, but the whole a revelation from God; he then continues :

Be you greatly thankful to your heavenly Father, for giving you a knowledge of these things, which patriarchs and prophets wished to know, but could only see at a distance in shadowy representations.

About this time a scribe came to Jesus, and asked him, with no serious design, what he should do to inherit eternal life? Jesus referred him to the law, asking him, what he there found on that head? The scribe answered, he was there taught to love God with all his powers, and his neighbour as himself. Jesus told him, if he could do that he wanted nothing else to secure his salvation. But here a difficulty occurred to the inquirer : he knew the circumscribed bounds of neighbourhood, among the Jews especially, who would allow no rites of hospitality to their neighbours the Samaritans. Being willing, therefore, to justify his own practice, he asked Jesus whom he should call neighbour? Jesus, instead of convincing him by argument, that all mankind, even Samaritans, were to be esteemed *neighbours*, obliged him, by laying an apposite case before him, to convince himself. A Jew, said he, on a journey from Jerusalem to Jericho, fell among robbers, who treating him with great cruelty, left him on the road almost expiring. It happened that a priest coming that

way, just looked on him, but went on without the least endeavour to relieve him. A Levite soon after acted the same unfriendly part. But a Samaritan passing that road, and seeing the Jew in distress, immediately gave him the best relief he could on the spot;* and setting him on his own beast, carried him to a place of security, where he not only took all possible care of him, but promised to defray any further expense † that might be incurred on his account. Which now of these three, said Jesus to the scribe, was “neighbour” to him who fell among robbers? He certainly, replied the scribe, who relieved him. ‡ Jesus, by thus making him acknowledge the propriety of a Samaritan’s acting as a neighbour to a Jew, made him in effect acknowledge also the propriety of a Jew’s acting as a neighbour to a Samaritan; and dismissed him with an injunction to copy the example.

THE FOURTEENTH SUNDAY AFTER TRINITY.

The Collect.

This prayer for the graces of faith, hope, and charity, was adopted in 1549 from Gregory’s Sacramentarium.

Almighty and everlasting God, give unto us the increase of faith, hope and charity; and that we

* Oil and wine, under the name of Scripture balsam, are to this day applied to green wounds.—*Gilpin*.

† The sum of two-pence, mentioned in the parable, was equivalent to two days’ labour; and in that country would go as far as three or four shillings would in this.—*Gilpin*.

‡ From this admirable parable we learn the true, enlarged, and Christian import of the word “neighbour;” any person with whom we have any concern or dealings in the usual intercourse of society, however different he may be from country, or tribe, or religion, or sect, is to be considered as our “neighbour.”—*Dr Hales*.

may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. Amen.

The Epistle.—Gal. v. 16.

Preface.

Dissensions having arisen between the Gentile and Jewish converts respecting Mosaic observances, the apostle exhorts them to shew mutual love by mutual good offices, and not by continually injuring each other, provoke a return of ill offices.

The *spirit of the Gospel* can alone secure you against unruly affections; it acts in continual opposition to them; and if you live under its blessed influence, you may be said in one sense to be above all law.

But take care, again I beseech you, that the gentle spirit of the Gospel lead you not into any impurities; take care that your lives be not polluted with any of those detestable characters which disgrace the lives of the heathens;* and that nothing either sensual or malevolent may be seen among you. Pure charity, with all its attendant graces, is agreeable to every law. We, Christians, should crucify *with* our Saviour all our sinful affections. If the spirit give us life, it should of course guide our actions.

The Gospel.—St. Luke, xvii. 2.

Jesus, in his way to Jerusalem, passed through Samaria and Galilee. As he approached a village in those parts he met ten lepers, who were excluded from their place of abode, on account of their conta-

* Amongst the works of the flesh in this chapter, mention is made of "witchcraft;" by which is to be understood charming, and supposed communication with invisible and malignant powers; by means of which the heathen priests promoted the worship of their idols, and enriched themselves.—*Hewlett*,

gions. These persons, knowing Jesus, stood at a distance, and begged with a loud voice that he would have mercy on them. Jesus bad them go and shew themselves to the priest. As they went they felt themselves healed. On this, one of them, who was a Samaritan, impressed with a sense of gratitude, returned to Jesus, and falling down at his feet, glorified his power, and the goodness of God. Jesus, enquiring after the other nine, and finding none but this single stranger return to acknowledge the benefit he had received, commended his faith, and told him it would lead him to a much higher salvation than the cure of a bodily disease.*

THE FIFTEENTH SUNDAY AFTER TRINITY.

The Collect.

This prayer for the preservation of the church and of ourselves, was adopted from Gregory's Sacramentarium.

Keep, we beseech thee, O Lord, thy church with thy perpetual mercy : and because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. Amen.

The Epistle.—Gal. vi. 2.

You see how long a letter I have † written to you with my own hand ; yet before I conclude let me

* This is a picture of mankind, and holds out to us a glass in which almost every soul may see its own disposition but too exactly represented. How closely do the generality of mankind resemble those lepers ! Extremely importunate in their complaints, impatient of sorrow and distress ; and when their cries for ease and deliverance have prevailed, equally hardened and ungrateful.—*Dean Stanhope.*

† The portion of Scripture selected for this day's service, is the concluding subject of St. Paul's epistle to the Galatians ;
and

add, that they who would seduce you to the observances of the Jewish law, do it solely to avoid persecution on account of the Gospel; for they themselves, though circumcised, do not observe the law, but press circumcision on you, merely that they may glory in having made you proselytes.

But God forbid that I should glory in any thing, but in the cross of Christ, through which the world is crucified unto me, and I unto the world. As I just observed to you, circumcision and uncircumcision are indifferent matters; a thorough change of heart and life is the only real badge of a Christian; and where this is found, there will be also found the true Israelite, and the peace of God will rest upon him; let no one then for the future injuriously suspect me of Judaizing. The persecutions I daily suffer, and have suffered, are sufficient testimonies of my fidelity to Christ.

The grace of our Lord Jesus Christ be with you all, my brethren. Amen.

The Gospel.—St. Matt. vi. 24.

A mind absorbed by earthly things is utterly inconsistent with religion. It is impossible to devote yourself at the same time to God and to the world;* be not, therefore, solicitous even about necessary things. That God, who created you, will continue to preserve you; that hand which feedeth the fowls of the air, will extend its protection to you. Without

and from his mentioning that it is written with his own hand, we may infer that his epistles generally were written by an amanuensis.—*Calmet.*

* “Ye cannot serve God and Mammon.” The word Mammon signifies riches. We ought not to make ourselves adherents of the riches of unrighteousness, that is of worldly riches, which are commonly the instruments of iniquity, and are acquired but too often by ways of unrighteousness and iniquity!—*Calmet.*

this protection even the most anxious of your endeavours would avail nothing. Consider who clothes the flowers of the field in all that splendour which no art can rival. Will he, think you, who arrays the lily, neglect you? Be not, then, over anxious about the things of this life. Leave the cares of this world to its children; be it your part to practise the rules of religion; and your heavenly Father, who knoweth your wants, will properly supply them. Let not the future, therefore, distress you; leave to-morrow to itself, and overload not to-day with evils which belong not to it.

THE SIXTEENTH SUNDAY AFTER TRINITY.

The Collect.

This prayer for the peace of the church, was adopted in 1549, from Gregory's Sacramentarium.

O Lord, we beseech thee let thy continual pity cleanse and defend thy church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. Amen.

The Epistle.—Ephes. iii. 13.

Preface.

In the former part of this chapter, St. Paul explains to the Ephesians, the adoption of the Gentiles, and that they are heirs, with the Jews, in all the promises of the Gospel, for the preaching of which doctrine he was at that time in bonds: but, continues he,—

Consider my sufferings, therefore, as the source of your advantage, I thank God they are. I repine not at them. I bow my knee to the Father of heaven and earth, intreating him to perfect the work; and by his blessed influence to form in your hearts the true gospel-spirit of faith and love. I pray God give you as full and comprehensive a

knowledge of Christianity, as we mortals can attain !
And fill your minds with his wonderful mercies and
goodness through Christ ; for which every thought
of our hearts should be impressed with gratitude and
praise !

The Gospel.—St. Luke, vii. 11.

As Jesus, with his disciples and a number of people, were entering a city called Nain, he met a poor widow, accompanied by a great multitude, following her only son to his grave. Jesus, touched with her sorrow, spake comfortably to her, and ordered the bearers to stand still. Then looking on the dead person, he bade him arise.* On this he was instantly restored to life. This great miracle drew upon Jesus the respect and reverence of all who were present ; and was the occasion of spreading his fame not only through Judea, but through all the neighbouring countries.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

The Collect.

This prayer, for fruitfulness in good works, was adopted in 1549, from Gregory's Sacramentarium.

Lord, we pray thee, that thy grace may always prevent (precede) and follow us ; and make us continually to be given to all good works, through Jesus Christ our Lord. Amen.

The Epistle.—Ephes. iv. 1.

This Epistle is a continuation of that for the preceding Sunday.

* The dead bodies of the Jews were not enclosed in coffins as with us, but wrapped in linen, laid on a *Bier*, and carried by two men. A long train of mourners generally accompanied the corpse to the place of interment.

Let me, then, beseech you to make your lives answerable to your professions; and to live with that meekness and unity among each other, which become Christians. You all form one body; are directed by the same Spirit; have one hope; and one Saviour; one faith; one baptism; and one God, the common Father of all.

The Gospel.—St. Luke, xiv. 1.

Jesus had been invited on a Sabbath day, to dine with a Pharisee, and was fully aware that his actions were watched with a feeling of enmity. It happened (as was usual wherever he went) that he was followed by some persons in distress; amongst others, a man labouring under a dropsy presented himself. On seeing him, Jesus turned to the Pharisees, and asked them, whether they thought it lawful to heal on the Sabbath day? To this question no answer was given; and Jesus healed the man. Then turning again to the Pharisees he asked, as he had done before, whether if any of them should hear that his beast had fallen into a pit, he would not immediately relieve him, though it should happen to be on a Sabbath day? This question, like the other, was not answered. At the same time Jesus, observing with what zeal and eagerness the several guests endeavoured to get the best seats, took this opportunity to inculcate humility. When a man is invited, said he, to an entertainment, it is highly improper to place himself in the best seat, for if a person of superior dignity should arrive, he must then, with disgrace, give way. On the other hand, if, at first, he had taken a lower place, the master of the entertainment coming in, and leading him up higher would do him credit before the company. Prudence, said Jesus, will dictate sentiments of this kind to you in *worldly matters*; let it be your part to change them into *religious principles*:

for God will always reward humility with exaltation.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

The Collect.

This prayer, for grace to resist temptation, and follow righteousness, was composed at the Reformation, and altered at the last review, in 1662.

Lord, we beseech thee grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. Amen.

The Epistle.—I Cor. i. 4.

Your happy conversion to the Christian religion, and your having been so bountifully endowed with those gifts through which your faith was at first confirmed, are among the chief subjects of my thankfulness to God; that communication which you enjoy of these divine blessings, will be, I trust, sufficient to preserve you pure unto the great day of our Lord.

The Gospel.—St. Matt. xxii. 34.

In the preceding verses our Saviour had silenced the cavils of the Sadducees, as to a future existence.

When the Pharisees therefore saw the Sadducees thus silenced, they gathered again about him; and one of them, with an insidious intention, asked him, which was the great point in the law?* having an

* It seems to have been a maxim received among the Scribes and Pharisees, that such a multiplicity of precepts as the law required (613 besides traditions) was too great for any one to observe, and therefore all that could be required was, that each should

eye, probably, to some popular opinion about the ceremonial law. But Jesus referring him to the moral part of it, laid the stress on love to God * and man, to establish which great points, he said, the ceremonies of the law and the writings of the prophets eminently tended. Jesus, then turning to the Pharisees, asked them what was their opinion of the Messiah, as predicted by the prophets; and particularly, whose son he was? They answered, without all doubt, the son of David. How is it then, said Jesus, that David, speaking of the Messiah, in the spirit of prophecy, calls him "Lord," saying "The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool?" How can he at the same time be David's superior and inferior, existing before David and after him? The Pharisees, unable to answer this question, were confounded; and from this time made no farther attempt to ensnare him in his discourse.

THE NINETEENTH SUNDAY AFTER TRINITY.

The Collect.

This prayer, for the direction of the Holy Spirit, was composed at the Reformation, and improved at the last Review, in 1662.

O God, forasmuch as without thee we are not able to please thee; mercifully grant that thy holy

should select one or two great and important duties, on account of which, if inviolably observed, his transgressions in other respects would be overlooked.—*Bp. Porteus.*

* The love of our Maker is confessedly the first and great commandment, and stands at the head of every Christian virtue. The love of our neighbour is derivable from the love of God. In all cases, where our duty towards our neighbour is clear and plain, we may be certain that our duty to God concurs with it.—*Ibid.*

spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. Amen.

The Epistle.—Ephes. iv. 17.

Preface.

The Apostle having finished his exhortation to love and unity amongst all Christians, now proceeds to press upon the Ephesians, the practice of particular duties.

Let me exhort you to lay aside all the sinful practices of your past lives. While you were involved in blindness and ignorance, you were polluted with every kind of wickedness and sensuality. Remember the professions you have made as Christians, that you would throw off your old habits, and become new men. All grosser sins against your neighbour, falsehood, theft, excessive anger, corrupt conversation, malice, and bitterness of every kind, are, I hope, among the first heathen vices you relinquish. Be gentle therefore, and merciful, and kind to each other; imitating that Saviour who died to redeem you, and that God who hath forgiven your sins.

The Gospel.—St. Matt. ix. 1.

When Jesus arrived at Capernaum, a paralytic was brought to him lying on a couch.* Jesus ob-

* In the sixth verse it is recorded, "Jesus said unto the sick of the palsy; Arise, take up thy *bed* and walk!" The *beds* used by the inhabitants of that country, especially among the poor, consisted of nothing more than a thin mattress, composed of one or more quilts folded together,—consequently they were easily removed or carried from one place to another, by a person in health.

We are informed by travellers that the beds of the opulent Orientalists were formed of a great number of these quilts folded together, over which was another quilt that served as a coverlet.

These coverlets are sometimes of satin or other rich materials,

serving that his faith was sufficient to produce his conversion to Christianity, told him, his sins were forgiven. This gave great offence to some of the Jewish Doctors who stood by; though they did not care to express it openly. Jesus, however, knowing their thoughts, rebuked their infidelity, after they had seen so many miracles; and asked them if they thought it required more power to forgive sin, than instantaneously to heal a bodily disorder? He then healed the man with a word; and bade them judge, from that instance, whether he had not authority also to forgive sin. But whatever the Jewish doctors might think of Jesus, the people every where considered him as a prophet sent from God.

THE TWENTIETH SUNDAY AFTER TRINITY.

The Collect.

This prayer, for protection, was adopted in 1549, from Gregory's Sacramentarium.

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldst have done, through Jesus Christ our Lord. *Amen.*

The Epistle—Ephes. v. 15.

Preface.

In the Epistle for the third Sunday in Lent, which forms the proper Preface to this, the Apostle with great force of argument contends that purity of manners is essential to true Christianity.

rials, splendidly adorned with gold embroidery in embossed work; they also have large soft cushions to recline against, as the *beds* or *duans*, are used for sitting upon, as well as for sleeping.—*Calmet Fragments.*

Leave, says he, the folly of this world to its children, and accommodate yourselves to the wisdom of the next. Too much of your time hath already been spent in sin : be the more earnest to improve what is left. If the heathen have recourse to riot and intemperance in their joys, let yours spring from a purer source—gratitude and thankfulness to God ; that true melody of the heart, which nothing earthly can raise. Let forbearance, humility, and a general submission of your inclinations and humours to each other, reign among you.

The Gospel.—St. Matt. xxii. 1.

A prince, said Jesus, on the marriage of his son, made a great feast ;* and when it was ready, sent his servants to call the guests whom he had invited. But they, instead of accepting the invitation made slight excuses, and some of them even ill-treated the servants. The prince, incensed at this behaviour, issued at the same time, an order to punish those wicked people, and an invitation to other guests.†

* The primary and principal object of this parable is, to represent under the image of a marriage feast the invitation given to the Jews to embrace the Gospel ; their rejection of that gracious offer ; the severe punishment inflicted upon them for their ingratitude and obstinacy ; and the admission of the heathens, to the privileges of Christianity, in their room.

The dispensations of the Almighty with respect to the Christian religion, which is called “the kingdom of heaven,” is compared to the conduct of a certain king, who gave a splendid feast in honour of his son’s marriage ; and in this comparison there is a peculiar propriety, because, both the Jewish and Christian covenant, are frequently represented in Scripture, under the similitude of a marriage contract between God and his people.—*Bp. Porteus’s Lectures.*

† Dr. Penocke informs us, that an Arab prince will often dine in the street, before his door, and call to all that pass, “in the name of God,” to come and partake of his meal ; even beggars are invited : they come and sit down, and when they have done, retire with the usual form of returning thanks.

The servants accordingly gathered all they found, from the roads, and other places of public resort, till the room was filled. The king then coming in to see his guests, observed a person who had not had the deference to receive a wedding garment.* He accosted him in such language as was due; and finding him without excuse, he punished him as he deserved by expulsion from the company. From hence, Jesus gave his hearers to understand, that every one was not among the righteous *who in appearance accepted the call*.

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

The Collect.

This prayer, for the pardon of sin, was adopted in 1549, from Gregory's Sacramentarium.

Grant, we beseech thee, merciful Lord, to thy faithful people, pardon and peace; that they may

* In the East, every one that came to a marriage feast was expected to appear in a handsome and elegant dress, which was called the "wedding garment." This was frequently a white robe. Where the guest was a stranger, or unable to provide such a robe, it was usual with the master of the feast to furnish him with one, and, if he who gave the entertainment was of high rank and great opulence, he provided marriage robes for the whole assembly.

The man, who, in the parable, is turned out for being without a wedding garment, represents the aim of those, who having professed the true Religion, are willing to reap the temporal advantages of it, but will not comply with its outward and public ordinances.—*Bp. Porteus's Lectures.*

Vests and Castans, are (in the East) always among the presents that are given at marriage feasts; and that too in such profusion, that many thousands are distributed. To *refuse* a present is by Orientals considered as a mark of contempt towards the giver, hence the displeasure of the king (in the parable) towards that guest, who had not on a marriage garment.—*Calmet Fragments.*

be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. Amen.

The Epistle.—Ephes. vi. 10.

My brethren, exert yourselves strenuously, and your endeavours will be rendered effectual by divine grace. You have not only the opposition of wicked men to combat, but must expect also the opposition of wicked spirits; put on, therefore, that divine armour which the Gospel hath provided; it will serve you in every exigency. Let truth, honesty, and sincerity, surround you like a military belt; let a good conscience be your breast-plate; and a peaceable disposition, like shoes, defend your steps; but let the shield of faith, a firm belief in the truths of religion, be your great security against every attack. Crown all with the helmet of salvation, the hope of everlasting life; and take the sword of the spirit, which is the word of God.* In using these divine arms, add constant prayer to God for yourselves and others; and forget not in your prayers, me, who am suffering imprisonment for your sake, that I may plead the cause of the Gospel boldly as I ought.

The Gospel.—St. John, iv. 46.

While Jesus was at Cana, a person of some eminence came to him from Capernaum, begging he would accompany him thither, and heal his son, who lay at the point of death. Jesus asked him, whether he could believe without seeing a miracle? The

* It may be observed, that the divine armour here recommended by the apostle, is *defensive* only.

The soldier of Christ, strengthened by integrity and truth, fortified with the hope of salvation, and defended by faith in the promises of God, fears not the attack of his spiritual adversaries, but boldly combats infidelity with the invincible arguments of the "word of God."

parent was under such anxiety for his son, that he could think of nothing else, and again mentioned the desperate situation in which he lay. Jesus bade him return home, and he should find his son recovered. He immediately went, confiding in what Jesus had said; but before he got home, his servants met him with the joyful news of his son's recovery. On finding that he had been restored at the very time when Jesus pronounced him healed, he himself, and all his family, became sincere converts. This is the second miracle which Jesus wrought in Galilee after he left Judea.

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

The Collect.

This prayer for the peace of the church was adopted in 1549, from the Sacramentarium of Gregory.

Lord, we beseech thee to keep thy household the church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy name, through Jesus Christ our Lord. Amen.

The Epistle.—Phil. 1. 3.

Your advancement in the Gospel, from your first conversion till this time, is the constant subject of my thankfulness to God, who will, I doubt not, preserve you steady in that faith which you have embraced, till the great day of Christ. I have every reason to hope this of you, as, through the grace of God, you have been partakers with me in defending and confirming the Gospel; and have kindly administered to me in all those necessities which I have suffered for its sake. God knows the love I bear you, and the earnest prayers I make that you may increase in all Christian love and knowledge; and

that, being fully convinced of the excellence of that holy faith which you have embraced, you may abound more and more in the fruits it produces, to the glory of God; and be found holy and sincere members of the church of Christ, in the day of his glorious appearance.

The Gospel.—St. Matt. xviii. 21.

Preface.

Jesus having given his disciples some advice, Peter thus questioned his divine master with respect to the forgiveness of offences:

To what extent, said he, are we to carry this duty? It has no limits, said Jesus: how often soever you are injured, if penitence follow the offence, a Christian is always bound to forgive; at his own peril he withholds his forgiveness. Jesus then gave his disciples a plain representation of God's dealings with man in this matter, in the following parable.*

A master, said he, calling his servants to an account, and finding one who owed him much more

* The object of this parable is not only to enforce the duty of cultivating a placable disposition, but a disposition constantly placable, always ready to forgive the offences of our brother, however frequently he may repeat those offences, provided the offender is sincerely penitent and entreats forgiveness. Alas! too many, instead of forgiving *repeated* offences, will listen to no intreaties, no expressions of contrition, even for a single one.

But are they content that their heavenly father should deal out the same measure to them that they mete out to their brother? Are they content that one single offence should exclude them for ever from the arms of mercy? Are they not every day heaping up sin upon sin? Do they not stand as much in need of daily forgiveness as they do of their daily bread? And do they think it an excess of indulgence, an overstrained degree of tenderness and compassion, that their Maker should pardon them seven times a day, or even seventy times seven?—*Bishop Porteus's Lectures*, vol. ii.

than he could possibly pay,* ordered him and his family to be sold, as the law allowed, in part of payment. The man falling on his knees, begged a respite. His master, pitying his wretched situation, forgave him; yet this very man, going out from his master's presence, and finding a fellow servant who owed him only a trifling sum,† with unfeeling obduracy resisted all his entreaties for mercy, and threw him into prison. The matter presently came to his master's ears, who calling the ungrateful servant, after a severe expostulation, imprisoned him till his own immense debt should be discharged.

Such, added Jesus, is the manner in which God will treat those who indulge an implacable hatred against their brethren.‡

* The text says, ten thousand talents, but does not say whether they were of gold or silver; if the former, the lowest calculation is £ 1,875,000. See the Table of Money at the end.

† A hundred pence, or rather a hundred denarii. The denarius was a Roman coin, worth about 7½d.; the whole sum, therefore, was but 3*l.* 2*s.* 6*d.* sterling.—*Hewlett.*

‡ It is probable that no man ever heard or read this parable, without feeling his indignation rise against the ungrateful and unforgiving servant, who, after having a debt of ten thousand talents remitted him by his indulgent lord, threw his fellow servant into prison for a debt of a hundred pence; yet, how frequently are we ourselves guilty of this very offence! Who is there among us, that has not had ten thousand talents forgiven him by his heavenly Father! Let him take together all the offences of his life, all his sins and follies, from the first hour of its maturity to the present time, and they may well be compared to this immense sum: which immense sum, if he has been a sincere penitent, has been all forgiven, through the merits of his Redeemer. Yet when his fellow Christian owes him a hundred pence, when he commits against him the most trivial offence, he too often refuses him forgiveness.

Let every one of this description call to mind, that the unforgiving servant was delivered over to the tormentors, till he should pay the uttermost farthing! Let him recollect that every human being must approve this sentence; that he himself cannot

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

The Collect.

This prayer, for the acceptance of our petitions, was adopted in 1549, from Gregory's Sacramentarium.

O God, our refuge and strength, who art the author of all Godliness; be ready, we beseech thee, to hear the devout prayers of thy church; and grant that those which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. Amen.

The Epistle.—Phil. iii. 17.

My Brethren, let those whose faith is pure, continue stedfastly in it; following the example which we and their other pastors have set them. Thus, while they who are enemies to the cross of Christ, (whom I have often with great distress mentioned to you) spend their lives in worldly gratifications, to which they are totally given up, let us have our conversation in heaven; expecting that great day, when these vile bodies shall take a glorious form, through the power of God, and be rendered wholly subservient to him.

The Gospel.—Matt. xxii. 15.

The Pharisees, finding it difficult to effect any thing against Jesus by violence, wished to ensnare him in his discourse, and, if possible, to find such

cannot but approve it; and that, of course, he must expect at the last tremendous day, the bitter and unanswerable reproach of his offended Judge, "O thou wicked servant, I forgave thee all that debt, because thou desired'st me; shouldst not thou also, have had compassion on thy fellow servant, even as I had compassion on thee?"—*Bp. Porteus.*

matter as might be produced against him before the Roman governor.

It was a great question among the Jews, at that time, whether, as God's peculiar people, they ought to acknowledge any temporary prince. It was a dangerous question also ; as a decision on one side might irritate the Romans, and on the other might embitter the Jews. With this ensnaring enquiry, therefore, the Pharisees dispatched some artful men to Jesus, who, pretending great deference to him on account of his wisdom and sanctity, asked him, as if to settle their own consciences, whether it was lawful to pay tribute to Cæsar ?* Jesus, knowing their insidious designs, bade them shew him the tribute-money. On their producing a Roman penny, he asked whose image and inscription it bore ? They answered Cæsar's : Give then to Cæsar, replied Jesus, the things which are Cæsar's, and to God, the

* In order to understand the insidious nature of the question proposed to Jesus, it must be observed, that the Jews, at this time, being under the dominion of the Romans, paid them an annual tribute of money. The leading Pharisees were adverse to the payment of this tribute ; and contended that as they were the peculiar people of God, and He their only rightful sovereign, they ought not to be tributary to any foreign prince whatever. The Herodians were of a contrary opinion, consequently they who proposed the question, concluded that in his answer, either Jesus must render himself odious to the Jewish people, by opposing their popular notions of liberty ; or give offence to the Roman government, by denying the right of the Romans to the tribute they had imposed.—See *Bp. Porteus's Lectures*.

It may be further observed, that our Lord commands them to shew him the *tribute-money*, and then asks them, "*whose is this image and superscription ?*" The Jews had so great an aversion to images, that even the figures on the Roman Standards had nearly occasioned an insurrection. If then, notwithstanding this aversion, they suffered the *image* of Cæsar to be current among them, and appropriated the Roman coin to the payment of the tribute, they did indeed acknowledge the authority and power of Cæsar.—See *Calmet Fragments*.

things which are God's. An answer so full of caution, propriety, and wisdom, astonished and silenced them.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

The Collect.

This prayer, for pardon of sin, was adopted in 1549, from Gregory's Sacramentarium.

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may be delivered from the bonds of those sins which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

The Epistle.—Col.* i. 3.

Ever since I heard of your faith in Christ, and of that love which it produced among you, I have given thanks to God, and have offered up my constant prayers for your advancement in all holiness. You have now attained that heavenly hope in the Gospel, which hath wrought in you, as it hath in others who have embraced it, the fruits of righteousness. You have obligations, also, to our beloved Epaphras, who hath been a faithful minister among you, and hath made me happy, by informing me of those pious affections which on all occasions, you discover. It is the constant subject, therefore, of my prayers to God, that you may abound more and more in all Christian knowledge—and in the virtues of a holy life; that being strengthened by the hand of God,

* Colossæ was a town in Phrygia the greater. St. Paul having been informed, that false Apostles at Colossæ had preached the necessity of legal observances, wrote to them this Epistle, in which he insists that Jesus Christ is the only mediator between God and man, and the head of the Church.—*Calmet*.

you may be enabled to bear with patience the trials of this world.

In every thing, therefore, give thanks to God; but particularly for his having delivered you from heathen darkness—for your redemption through Christ—for the forgiveness of your sins, and for the prospect before you of everlasting happiness.

The Gospel.—St. Matt. ix. 18.

While Jesus was discoursing with the disciples of John, a ruler of the synagogue came into the room, and, kneeling down before him, said, he was convinced, from his miracles, of the greatness of his power, and was come to implore his assistance: my daughter, added he, is now as good as dead; but I am persuaded that you can restore her. On this, Jesus and his disciples, leaving the company, went with him. On their way, a woman who had been twelve years afflicted with a severe disease, and who wished for a secret cure, taking advantage of the crowd about Jesus, privately touched his garment, persuaded, from what she had seen and heard of his power, that she needed nothing farther to heal her disorder. Jesus, not willing that such an instance of faith should pass unobserved, turning round, publicly told her, that her cure was the reward of her faith. Jesus, by this time approaching the ruler's house, found the people in great affliction, and singing lamentations over the deceased, according to the custom of the country.* On this, gently repressing their sorrow, he told them, they should see only the common effects of sleep. At first they were inclined to deride him; but they soon saw the young person delivered in perfect health into the hands of

* It was an ancient custom among the Jews, to hire women to cry at funerals, and other persons to play on mournful instruments, and to walk in procession.—*Calmet*.

her parents;* and joined the whole country in their astonishment at so great a miracle.

THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

The Collect.

This prayer, for fruitfulness in good works, was adopted in 1549, from Gregory's Sacramentarium.

Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

The Epistle.—Jer. xxiii. 5.

Behold, saith Jehovah, the days are coming when I will establish a kingdom of righteousness in a branch of the house of David, and a king shall reign who

* It may be remarked here, that all the persons restored to life, by our Saviour, were young persons. The daughter of Jairus is supposed to have been only twelve years of age. The son of the widow of Nain was a young person. Lazarus also was young.

In restoring to afflicted parents and friends, the hope, the support, the dependence of their family; in sympathizing with the sorrows of those deprived of life, not according to the course of nature; the miraculous power manifested was equal, while the benefit was unspeakably greater than the restoration of aged persons would have been. These, however important to society, by station as magistrates, &c. would have already lived their time out; their decease was an event to be expected: while their already exhausted constitution could have been restored for a very few years at the utmost: whereas the young might live many years. It is said that Lazarus lived thirty years, to bear testimony to the compassionate exertion of an authority paramount to death itself—to furnish evidence of an interposition, certainly superior to the powers of humanity. — *Calmet, Fragment.*

will govern with wisdom, and execute judgment and justice in the land; and in his days Judah shall be saved and Israel shall dwell in security. This is the name by which Jehovah shall call him **OUR RIGHTEOUSNESS**. After this, saith Jehovah Behold the day shall come when they shall no more say, as Jehovah liveth, who brought up the children of Israel out of the land of Egypt; but as Jehovah liveth, who brought up, and who conducted the seed of the house of Israel from the North country, and from all countries whither I had driven them, that they might dwell in their own land.—See *Rev. B. Blancy's Translation of Jeremiah*.

The Gospel.—St. John, vi. 5.

With the exception of the first four verses, this Gospel is the same as that for the fourth Sunday in Lent.

When Jesus (who had retired with his disciples to a mountain near the sea of Tiberias) saw the multitude gathering in that solitary place, he was desirous to give them refreshment before he sent them away, and asked Philip (though with a view only to try him) where he might procure food to supply so large a multitude? Philip told him, that all the money they had could not purchase bread enough to supply every one with a morsel: but another of the disciples, at the same time informing him that a lad there had five loaves and two small fishes, he ordered the people, who were about five thousand, to sit down in companies on the grass; and taking the bread and fish, he gave thanks, and distributed them, through the hands of his disciples, among the people. When they were all satisfied, he bade his disciples gather up the fragments, that nothing might be lost. With these they filled twelve baskets.* The multitude on

* This miracle of multiplying the loaves and fishes, was a very extraordinary and astonishing instance of our Lord's power over

seeing this great miracle, universally declared that Jesus was that Prophet whom they expected.

over nature, and was calculated to make a most powerful impression on the minds of the spectators. But it seems to have had a spiritual as well as a literal meaning: bearing reference to that spiritual food, that celestial bread of life, which our Lord was then dispensing in such abundance to those that hungered and thirsted after righteousness.—*Bp. Porteus.*

This feeding of so vast a multitude, by a method altogether extraordinary and miraculous, should make us duly consider and acknowledge that bounteous providence of God, which every day feeds numbers infinitely greater, in a most wonderful, though ordinary manner. For what proportion do five thousand men bear, to those numberless kindreds and countries, that constantly subsist on His liberality? What is this one marvelous enlargement of five loaves and two fishes, to the inconceivable productions of animals, the variety of plants and herbs, and other increase of the earth; and the many unknown ways by which He opens His hand, and filleth all things living with plenteousness! — *Dean Stanhope.*

TABLES.

JEWISH MONEY AND MEASURES.

TABLE I.
Of the Money, with its weight, and value in English current Money.

There are three sorts of shekels, both in gold and silver; and also three sorts of talents, both in gold and silver: 1. the common; 2. the king's; 3. that of the sanctuary.

SILVER MONEY.

	Troy weight.					
	lb.	oz.	dr.	£.	s.	d.
1. The common shekel,.....	0	0	2 =	0	1	3
2. The king's shekel,.....	0	0	3 =	0	1	10½
3. The shekel of the sanctuary, or temple,	0	0	4 =	0	2	6
A bekah, worth half the shekel of the sanctuary, or temple,						
	—			0	1	3
1. The common talent of silver weighed 3,000 common shekels, or	62	6	0 =	187	10	0
2. The king's talent of silver weighed 3,000 king's shekels,.....	93	9	0 =	281	5	0
3. The talent of the sanctuary weighed 3,000 shekels of the sanctuary, or	125	0	0 =	375	0	0
1. A common minah,.....	0	7	4 =	1	17	6
2. The king's minah,.....	0	10	0 =	2	10	0
3. The minah of the temple,	1	0	0 =	3	2	6

TABLE II.

OF THE GOLD MONEY.

	Troy weight.			£	s.	d.
	lb.	oz.	dr.			
1. The common shekel of gold,	0	0	2 =	1	0	0
2. The king's shekel of gold,.....	0	0	3 =	1	10	0
3. The temple or sanctuary shekel of gold,	0	0	4	2	0	0
1. A common talent of gold, worth 3,000 shekels of gold,	62	6	0 =	3,000	0	0
2. A king's talent of gold, worth 3,000 king's shekels of gold,	93	9	0 =	4,500	0	0
3. A talent of gold of the sanctuary, worth 3,000 shekels of gold of the sanctuary,	125	0	0 =	6,000	0	0

Note.—Josephus, and Dr. Axford allow the weight of a shekel to be four drachms. The Encyclopedia Britannica and Lempriere allow only 3 drachms 39 grains, thus making a difference of 21 grs. The weight of a talent of gold of the Sanctuary is 3,000 shekels of the same standard, which according to the two first named authorities, amounts to 125 lb. Troy; and according to the latter, to only 114 lb. 0 oz. 6 drs. The deficiency of 21 grs. in each shekel, will in the aggregate of a talent amount to 10 lb. 11 oz. 2 drs.

If the 125 lbs. be valued at £4 per oz., as it is by Whiston, Clarke, Lempriere and others, it will give the value of the talent, as stated in the Tables, viz. £6,000. Dr. Axford allows only £3 per oz. which reduces the value of the talent to £4,500.

The proportionate value of gold and silver is as 16 to 1. If the talent of silver, which is equal to £375, be multiplied by 16, the product will be £6,000.

OF THE JEWISH MEASURES OF LENGTH.

	<i>Ft.</i>	<i>In.</i>		<i>Paces.</i>
A cubit is.....	1	9	A Sabbath day's journey	700
A hand's breadth ...		3½	A Jewish mile.....	1,056
A pace	5	0	A parasang	3,168
Ezekiel's reed	10	6		

TABLE OF EPISTLES AND GOSPELS.

EPISTLES.

GOSPELS.

SUNDAYS.		CHAP.	VERSE.		CHAP.	VERSE.
Advent.	Rom.	13	8 to 14	St. Matt.	21	1 to 14
2	Rom.	15	4 to 14	St. Luke,	21	25 to 34
3	I. Cor.	4	1 to 6	St. Matt.	11	2 to 11
4	Phil.	4	4 to 8	St. John,	1	19 to 29
Christmas-Day.	Heb.	1	1 to 13	St. John,	1	1 to 15
1	Gal.	4	1 to 8	St. Matt.	1	18 to 26
Epiphany.	Rom.	12	1 to 6	St. Luke,	2	41 to 52
2	Rom.	12	6 to 16	St. John,	2	1 to 12
3	Rom.	12	16 to 21	St. Matt.	8	1 to 14
4	Rom.	13	1 to 8	St. Matt.	8	23 to 34
5	Coloss.	3	12 to 18	St. Matt.	13	24 to 31
6	I. St. John.	3	1 to 10	St. Matt.	24	23 to 32
Septuagesima. ...	I. Cor.	9	24 to 27	St. Matt.	20	1 to 17
Sexagesima. ...	II. Cor.	11	19 to 32	St. Luke,	8	4 to 16
Quinquagesima.	I. Cor.	13	1 to 13	St. Luke,	18	31 to 43
Ash-Wednesday.	Joel.	2	12 to 18	St. Matt.	6	16 to 22
1st S. in Lent.	II. Cor.	6	1 to 11	St. Matt.	4	1 to 12
2	I. Thes.	4	1 to 19	St. Matt.	15	21 to 29
3	Ephes.	5	1 to 15	St. Luke,	11	14 to 29
4	Gal.	4	20 to 31	St. John,	6	1 to 15
5	Heb.	9	11 to 16	St. John,	8	46 to 59
6	Phil.	2	5 to 12	St. Matt.	27	1 to 55
Good-Friday. ...	Heb.	10	1 to 26	St. John,	19	1 to 38
Easter.	Coloss.	3	1 to 8	St. John,	20	1 to 11
1	I. St. John.	5	4 to 13	St. John,	20	19 to 24
2	I. St. Peter.	2	19 to 25	St. John,	10	11 to 17
3	I. St. Peter.	2	11 to 18	St. John,	16	16 to 23
4	St. James.	1	17 to 22	St. John,	16	5 to 16
5	St. James.	1	22 to 27	St. John,	16	23 to 33
Ascension.	Acts.	1	1 to 12	St. Mark,	16	14 to 20
1	I. St. Peter.	4	7 to 12	St. John,	15	26 to 4
Whit-Sunday. ...	Acts.	2	1 to 12	St. John,	16	14 to 31

EPISTLES.

GOSPELS.

SUNDAYS.		CHAP.	VERSE.		CHAP.	VERSE.
Trinity.	Rev.	4	1 to 11	St. John,	3	1 to 16
1	1 St. John,	4	7 to 21	St. Luke,	16	19 to end
2	1 St. John,	3	13 to 24	St. Luke,	14	16 to end
3	1 St. Peter,	5	5 to 12	St. Luke,	15	1 to 11
4	Rom.	8	18 to 24	St. Luke,	6	36 to 43
5	1 St. Peter,	3	8 to 15	St. Luke,	5	1 to 12
6	Rom.	6	3 to 12	St. Matt.	5	20 to 27
7	Rom.	6	19 to 23	St. Matt.	8	1 to 10
8	Rom.	8	12 to 18	St. Matt.	7	15 to 20
9	1 Cor.	10	1 to 14	St. Luke,	16	1 to 10
10	1 Cor.	12	1 to 12	St. Luke,	19	41 to 47
11	1 Cor.	15	1 to 12	St. Luke,	18	9 to 15
12	2 Cor.	3	4 to 10	St. Mark,	7	31 to end
13	Gal.	3	16 to 23	St. Luke,	10	23 to 38
14	Gal.	5	16 to 25	St. Luke,	17	11 to 20
15	Gal.	6	11 to end	St. Matt.	6	24 to end
16	Ephes.	3	13 to end	St. Luke,	7	11 to 18
17	Ephes.	4	1 to 7	St. Luke,	14	1 to 12
18	1 Cor.	1	4 to 9	St. Matt.	22	34 to end
19	Ephes.	4	17 to end	St. Matt.	9	1 to 9
20	Ephes.	5	15 to 22	St. Matt.	22	1 to 15
21	Ephes.	6	10 to 21	St. John,	4	46 to end
22	Phil.	1	3 to 12	St. Matt.	18	21 to end
23	Phil.	3	17 to end	St. Matt.	22	15 to 23
24	Coloss.	1	3 to 13	St. Matt.	9	18 to 27
25	Jer.	23	5 to 9	St. John,	6	5 to 15

THE END.

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